

Releasing on 18<sup>th</sup> Oct 2020 *Navratri* 2020 (2nd day)

ILLUSTRATED

# Caraka Saṃhitā

(English Translation with Cakrapāṇi Commentary)

Volume I : Sūtra Sthāna



**R. Vidyanath**

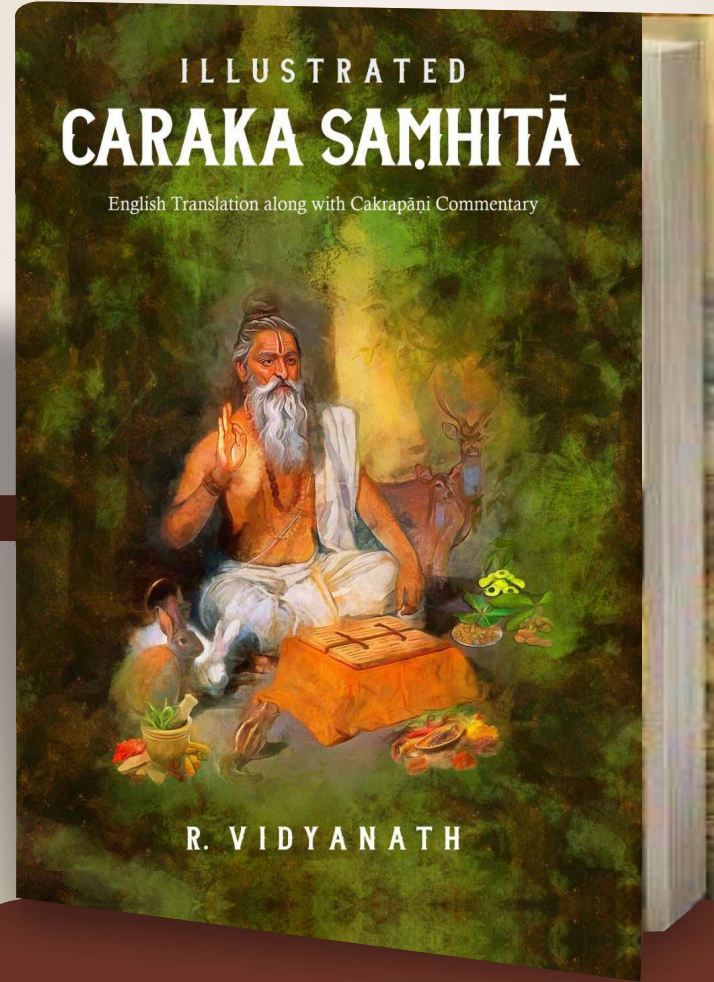
*The ONLY book on Caraka Saṃhitā with pictorial presentation of concept.*

Useful for U.G., P.G., Competitive Exams and Āyurvedic Practitioner with

- Self explanatory translations of Caraka Saṃhitā with pictorial and tabular presentation for easy understanding and quick remembrance by U.G. Students.
- Self explanatory (line by line) translation of Cakrapāṇi commentary for easy and detailed understanding.
- Enables self interpretation of Caraka Saṃhitā and Cakrapāṇi commentary.

**A must read book for every Ayurvedic Student,  
Teacher and Practitioner**

**CLICK HERE PRE-BOOKING**



Published By : Chaukhambha Prakashak, Varanasi  
ISBN: 978-93-88299-51-0

**CLICK HERE  
PRE-BOOKING**

**+91 9999824612, +91 9560802834**  
editors@chaukhambha.in

## About the Book

*The basic tenets of Āyurveda are well documented in three major compendia i.e. Brihatrayi. One among them is Caraka Saṃhitā. It has become the source of Āyurvedik Knowledge since time immemorial. Though four strata of Caraka Saṃhitā contributed and updated the principles of Āyurveda to the period of Dṛḍhabala, later developments have been supplemented by the noted commentators like Cakrapāṇi in their commentaries. The commentary of Cakrapāṇi on Caraka Saṃhitā brings the age-old tenets of Āyurveda to contemporary period making the reader to easily understand the original text without any confusion and misunderstanding. The most of the contemporary physicians of Āyurveda have been habituated to read the Caraka Saṃhitā through English or local language translations rather than going through original Saṃskṛt text and commentary.*

*As a teacher of Saṃhitā it is my long-cherished dream to translate the entire text of the Caraka Saṃhitā into English with Cakrapāṇi commentary. The objective of taking up this project is that the core concepts of the compendium should reach to every Āyurvedik student. By the grace of God, we can able to complete the first volume within the stipulated time. The remaining part will be released shortly.*

### Salient features of the 1<sup>st</sup> Volume Sūtrasthāna

- In this book the original Saṃskṛt text of Cakrapāṇi commentary has also being composed and then translated sentence wise into English in a systematic manner for better understanding by all the readers.
- This book is having the unique feature of presentation of nearly 700 illustrations and tables wherever necessary for easy remembrance of subject.
- The Nyāyās (maxims) mentioned by the commentator have been explained in detail in the text box separately to highlight their importance in understanding various concepts for the benefit of P.G. Scholars.
- This book is also supplemented with the following Annexures
  - a. Important essay questions and short notes.
  - b. Important Ślokās to be learnt by heart.
  - c. Alphabetical index of herbs along with their botanical names.
  - d. Glimpses of Caraka Saṃhitā Sūtrasthāna
  - e. Rare pictures of Charekh Danda



Prof. Vaidya. K.S. Dhiman

I wish to congratulate the attempt of the author, Dr. R. Vidyanath, Retired Professor and HOD Āyurveda Saṃhita, Dr. B.R.K.R. Govt. Ayurvedic College, Hyderabad to make the Śāstra adept to the modern world through his scholarly work. I hope this work will be of great help to all the stakeholders of Āyurveda and will help them to understand the practice the Śāstra in a better way.

“Illustrated Caraka Samhita- English translation with Chakrapani Commentary” Dr. Vidyanath R., who is an alumnus of Gujarat Ayurved University-Jamnagar, has given a beautiful and systematic structure to his long cherished dream in the form of this book.



Prof. Vd. Anup Thakar



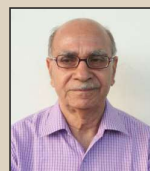
Prof. B.R. Ramakrishna

This type of presentation is the need of the day for the present day type of education and the students' community. Prof. R. Vidyanath with his vast knowledge of clinical and teaching experience and as an author of more than 22 books on different subjects of Ayurveda has contributed a lot to the field of ancient systems of medicine with a modern look which is a Hercules task and is possible only by a learned all round master like the great author of this book.

Dr. R. Vidyanath has done a great job in creating the illustrated form of Charaka Samhita. With the help of images, it becomes easy to improve and make others understand the idea behind any piece of writing. Moreover, this book would be highly supportive for undergraduate B.A.M.S students in arousing their interests and curiosity in understanding the principles and various concepts of Ayurveda. His hard work and dedication in writing all his books and this book is commendable.



Prof. Mahesh Kumar Vyas



Prof. Yogesh Chandra Mishra

Dr. R. Vidyanath Retd. Prof. and HOD PG Department Ayurveda Samhita and Siddhanta, Dr. B.R.K.R. Government College Ayurveda, Hyderabad, has done a great work by translating Caraka Chakrapanidatta commentary into English. I believe that the translator is judicious in presenting a matter comprehensively. Dr. Vidyanath has presented his best in this work and served Ayurveda as well as nation by providing such a unique and simple path to the scholars and students of Ayurveda in our country and abroad. I wish him a successful journey ahead.

## Contents

1. Dīrghañjīvitīya Adhyāya	1	18. Trīsothīya Adhyāya	551
2. Apāmārga Taṇḍulīya Adhyāya	103	19. Aṣṭodarīya Adhyāya	575
3. Āragvadhīya Adhyāya	123	20. Mahāroga Adhyāya	593
4. Śaḍvirecana- Śatāśritīya Adhyāya	137	21. Aṣṭauninditīya Adhyāya	611
5. Mātrāśitīya Adhyāya	169	22. Laṅghana-Bṛṃhaṇīya Adhyāya	633
6. Tasyāśitīya Adhyāya	211	23. Saṃtarpaṇīya Adhyāya Adhyāya	647
7. Navegāndhāraṇīya Adhyāya	237	24. Vidhiśoṇitīya Adhyāya	659
8. Indriyopakramaṇīya Adhyāya	277	25. Yajjaḥpuruṣīya Adhyāya	675
9. Khuḍḍāka Catuspāda Adhyāya	309	26. Ātreya-Bhadrakāpyīya Adhyāya	717
10. Mahācatuspāda Adhyāya	325	27. Annapāna Vidhi Adhyāya	797
11. Tisraiṣaṇīya Adhyāya	341	28. Vividhāśitapītīya Adhyāya	927
12. Vāta-Kalākālīya Adhyāya	395	29. Daśa Prāṇāyatanīya Adhyāya	958
13. Snehādhyāya	411	30. Arthedaśa Mahāmūlīya Adhyāya	969
14. Svedādhyāya	449	Annexures	
15. Upakalpanīya Adhyāya	477	i. Important Essay Questions and Short Notes	1011
16. Cikitsāprābhṛtīya Adhyāya	497	ii. Important Ślokās	1014
17. Kiyantaḥ Śirasīya Adhyāya	511	iii. Herbs of Caraka Saṃhitā	1043
		iv. Glimpses of Sūtrasthāna	1060
		v. Rare Pictures of Charekh Danda	1112
		Index	1120





## The pattern of explanation which follows throughout the book.

### Chapter 2

#### Apāmārga Taṇḍuliya Adhyāya

अपामार्गतण्डुलीयोऽध्यायः

अथातोऽपामार्गतण्डुलीयमध्यायं व्याख्यास्यामः ॥1॥  
इति ह स्माह भगवानात्रेयः ॥2॥

After *Dīrghaṇḍīyā Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Apāmārga-Taṇḍuliya* as taught by Lord *Ātreya*.


**Śirovirecana Dravya** [3-6]

अपामार्गस्य बीजानि पिप्पलीर्मरिचानि च।  
विडङ्गान्यथ शिग्रूणि सर्षपास्तुम्बुरुणि च ॥3॥  
अजजी चाजगन्धां च पीलून्वेलां हरेणुकाम्।  
पृष्ठीकां सुरसां श्वेतां कुङ्कुमकफणिज्झकी ॥4॥  
शिरीषबीजं लशुनं हरिद्रे लवणद्वयम्।  
ज्योतिष्मतीं नागरं च दद्याच्छीर्षविरचये ॥5॥  
गौरवे शिरसः शूले पीनसेऽर्धवभेदके।  
क्रिमिव्याधौ वपस्मारे घ्राणनाशे प्रमोहके ॥6॥

*Apāmārga* bīja (de-husked seeds of *Apāmārga*), *Pippalī* (long pepper), *Marica* (black pepper), *Viḍaṅga*, *Sigru*, *Sarṣapa* (white mustard), *Tumburu*, *Ajājī*, *Ajagandhā*, *Pīlu*, *Elā*, *Hareṇukā* (*Renukā*), *Prthvikā*, *Surasā*, *Śvetā* (*Aparājītā*), *Kuṭheraka*, *Phaṇijjhaka*, *Śīrṣa Bīja*, *Laṣuna*, *Haridrē* (*Haridrā* and *Dāruharidrā*), *Lavaṇa Dvayam* (*Saindhavalavaṇa* and *Sauvarcala Lavaṇa*), *Jyotiṣmatī* and *Nāgara* (*Śuṇṭhī*) are the drugs useful for *Śirovirecana* (*Nasyakarma* or *erthine therapy*).

As *Śvetā* and *Jyotiṣmatī* have been included under *Mūlinī* group, roots of those two should be taken for therapeutic use.

The above drugs can be used as *Nasya* in conditions like *Śiro-Gaurava* (heaviness in the head), *Śirahśūla* (headache), *Pinasa* (coryza), *Ardhāvabhedaka* (migraine), *Kṛmī-vyādhi* (*Kṛmijanya Śīroroga*/infectious diseases of the head), *Āpasmāra* (epilepsy), *Ghrāṇanāśa* (anosmia) and *Pramohaka* (fainting).



**Cakrapāṇi:**  
दीर्घजीवितीये मूलिन्यथ फलिन्यथ पञ्चकर्मोद्भूता उक्ताः, अपराण्यपि च पिप्पलीमरिचप्रभृतीनि पञ्चकर्मसाधनानि सन्ति, तथा पञ्चकर्मप्रभृतिविषयोऽपि तत्र नोक्तः, तेनानन्तरं शेषपञ्चकर्मोपयोगिद्रव्यपञ्चकर्मप्रभृतिविषयाभिधाय-  
कोऽपामार्गतण्डुलीयोऽभिधीयते।- In the previous chapter named *Dīrghaṇḍīyā Adhyāya*, the author has enumerated some of the drugs useful for *Pañcakarma* therapy such as *Mūlinī* (herbal roots), *Phalini* (fruits) etc.

### Area of interest of U.G. Students

1. The main slokas which are important for U.G. students are explained in systematic manner.
2. Covers the entire CCIM syllabus.
3. Also covers the crux of Cakrapani commentary, for better understanding of concepts for Under Graduates.

### Area of interest of P.G. & Others

1. Along with above, the book also covers the entire Charak Samhita Chakrapani commentary so that PG students and other readers need not to refer the Chakrapani commentary from separately.
2. The Cakrapani commentary is also translated line by line to enable the PG students and other readers understand and interpret the commentary.

## Extract from Chapter 4

Chapter 4

Ṣaḍvirecana Śatāśrīṭīya Adhyāya

167

**Jivaniyādi (6)**

Jāvaniya, Bṛmhaṇiya, Lekhaniya, Bhedaniya, Sandhāniya, Dīpaniya

**Balyādi (4)**

Balya, Vānya, Kaṇṭhya, Hṛdya

**Trpṭighnādi (6)**

Trpṭighna, Arśoghna, Kuṣṭaghna, Kaṇḍūghna, Krimighna, Viṣaghna

**Stanya-janādi (4)**

Stanya-janana, Stanya-śodhana, Śukra-janana, Śukra-śodhana

**Snehopagādi (7)**

Snehopaga, Svedopaga, Vamanopaga, Virecanopaga, Āsthāpanopaga, Anuvāsanopaga, Sirovirecanopaga

**Chardinigrahaṇādi (3)**

Chardi-nigrahaṇa, Trṣṇa-nigrahaṇa, Hikka-nigrahaṇa

**Purīṣa-sangrahaṇiyādi (5)**

Purīṣa-sangrahaṇiya, Purīṣa-virajāniya, Mūtra-sangrahaṇiya, Mūtra-virajāniya, Mūtra-Virecaniya

**Kaṣa-harādi (5)**

Kaṣa-hara, Śvāsa-hara, Śodha-hara, Jvara-hara, Śrama-hara

**Dāha-praśamanādi (5)**

Dāha-praśamana, Śīta-praśamana, Udarda-praśamana, Aṅgamarda-praśamana, Sūla-praśamana

**Śoṇitasthāpanādi (5)**

Śoṇitasthāpana, Vedanāsthāpana, Sañjñāsthāpana, Prajāsthāpana, Vayāsthāpana

Presentation through the medium of charts with pictures for quick revision of the chapter.

## Extract from Chapter 11

Chapter 11

Tisraṣaṇḍīya Adhyāya

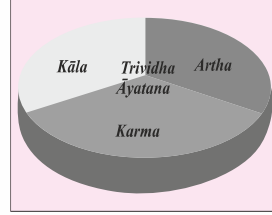
375




दनादीनां सर्वशोऽनुपसेवनमयोगः, स्नानादीनां शीतोष्णादीनां च स्पर्शानामनानुपलब्धौपसेवनं विषमस्थानाभिधाताशुचिभूतसंस्पर्शादयश्चेति मिथ्यायोगः ॥३७॥

Excessive utilization (*Atiyoga*), non-utilization (*Ayoga*) and wrong utilization (*Midhyā-yoga*) of *Indriyārtha* (objects of senses), *Karma* (acts) and *Kāla* (time) are considered as the three types of causative factors for the manifestation of diseases (*Trividha Āyatana*).

The details of the excessive utilization,

non-utilization and wrong utilization of objects of senses are shown as follows.



S.No.	Name of the sensory Organ	Atiyoga	Ayoga	Midhyā-yoga
1.	 Cakṣurindriya	Ati-Prabhāvata Drśyānām (viewing bright light) Such other objects for longer period	Sarvaso Adarśanam (not at all looking at any objects)	Viewing the objects which are: Atiśiṣṭa (very nearer) Ativip-rakṣṭa (very far) Raudra (violent) Bhairava (horrible) Dviṣṭa (disliked) Bībhatsa (wicked) Vikṛta (ugly) Vitṛāsana adi (terrifying etc.)
2.	 Śravanendriya	Roaring noise coming from Sthanita (thundering) Paṭaha (kettledrum) Utkṛṣṭa Śabda (loud cries) etc.	Sarvaso Aśravaṇam (not at all hearing any sounds)	Hearing the words or sounds which are Iṣṭa Vināśa (news related to the loss of liked or desired) Upaghata (news related to injury to the dear) Pradharṣaṇa (harassing words) Bhiṣaṇa ādi (terrifying sounds etc.)
3.	 Ghrāṇendriya	Ati-Tikṣṇa Gandha (smelling excessively pungent substances) Ugra Gandha (smelling very strong substances) Abhiṣyandi (intoxicating odor)	Sarvaso Aghrāṇam (not at all smelling the substances)	Inhalation of smells such as: Pāti (foul smell), Dviṣṭa (unpleasant) Amedhya (filthy) Klinna (rotted) Viṣa-pavana (poisonous gas) Kuṇapa Gandha ādi (cadaver smell etc.)

**Tabular** and **Pictorial** Presentation throughout the book for clear understanding and easy remembrance of the concept.

## Only book to talk about all Nyayas (Maxims) in detail

28

Caraka Saṃhitā

Sūtrasthāna

### गोबलीवर्द-न्याय

*Gobalivārda Nyāya*  
(The Maxim of Cow and Bull)

*Go* means the cow and *Balivārda* means the ox. Thus *Gobalivārda Nyāya* means "The maxim of the cow and bull". Here the word cow signifies both a male cow and a female cow; but ordinarily it is used in the sense of a female cow only; and a different word "bull" is used to mean a male cow to distinguish it from the female cow. Similarly the ordinary acceptance of a word is not always what it strictly or derivatively signifies. Thus according to the present *Nyāya*, it has to be considered as the relative meaning or hidden meaning. While explaining the meaning of the word *Ananta-Pāra*, the commentator employed this maxim. In this verse the known word is *Ananta* (without any boundary) and the mysterious word is *Pāra*. The word *Pāra* is used for the *Ādi* by the implication of *Gobalivārda Nyāya*. Thus, *Ananta-Pāra* means the science of life i.e. *Ayurveda* has neither beginning nor an end. The word *Ananta* means there is no limitation but the word *Pāra* has certain limitation. Here both the words *Ananta* and *Pāra* are contradicted simultaneously set a limitation.



त्रयो हेत्वादयः स्कन्धरूपा यस्य स त्रिस्कन्धः; स्कन्धश्च स्थूलावयवः प्रविभागो वा।- *Hetu, Liṅga* and

*Auśadha* are called *Triskandha*. *Skandha* means large branches or which consists subdivisions.

तत्रैवायुर्वेदग्रहणे मनो यस्य स तन्मनाः।- '*Tanmanāḥ*' means sole concentration of mind is essential in acquiring the knowledge of *Ayurveda*.

मननात् ज्ञानप्रकर्षशालित्वाम्मुनिः।- '*Muni*' is called that whoever is having high thinking.

एतेन यस्मादयं महामतिस्तन्मनाः मुनिश्च तेनानन्तपारमप्यायुर्वेदे हेत्वादिसकन्धत्रयमालम्ब्य कृत्वा यथावदचिरादेव प्रतिपन्नवानित्याशयः।- *Bharadvāja* the sage who have immense knowledge and having deep thinking acquired the knowledge of *Triskandha Ayurveda* within short time.

अचिरादिति अचिरेण- '*Acirāt*' means quickly.

अत्र च यथा ब्रह्मा त्रिसृं बुबुधे यथा चेन्द्रो हेतुलिङ्गौषधज्ञानं प्रोवाच तथैव भरद्वाजोऽपि त्रिस्कन्धं तं बुबुधे इत्यनेनायुर्वेदस्याविस्तृतागमत्वमुपदर्शयति; तेन त्रिसूत्रत्रिस्कन्धयोर्न पुनरुक्तिः।- This kind of *Trisūtra* or *Triskandha Ayurveda* (knowledge of *Hetu, Liṅga* and *Auśadha*) known to *Brahmā* was transmitted to *Indra* and in turn to *Bharadvāja* and who also preaches in its entirety to the sages.

तेनेति इन्द्रादृहीतेनायुर्वेदेन। अमितमिति अमितमिवामितम्, अतिदीर्घत्वात्। आयुःशब्दश्चायुःकारणे रसायनज्ञाने बोद्धव्यः; येनोत्तरकालं हि रसायनोपयोगादयं भरद्वाजोऽमितमायुरवाप्स्यति (नष्टविष्य आयुर्वेद-कथनात् पूर्वं रसायनमाचरति स्म); किंवा सर्वप्राण्युपकारार्थोतायुर्वेदजनितधर्मवशात्तत्कालमेवास्मि तमायुर्लभे भरद्वाज इति बोद्धव्यम्।- By this *Trisūtra Ayurveda*, the sage *Bharadvāja* attained extremely long life. Here the commentator has interpreted that the attainment of longevity by *Bharadvāja* might have been happened in the following two ways.

➤ By knowing *Ayurveda* he might have well versed with *Rasāyana* drugs and due to the consumption of those drugs he attained longevity.

### Another Unique Feature

- Contains the Nyayas (Maxims) as mentioned by Acharya Charaka.
- These Nyayas (Maxims) are must for PG and other readers and Good to Know for UG Students.



## Annexures

Annexure - II  
Important Ślokās

## Chapter 1

## Trisūtra Āyurveda

हेतुलिङ्गवैधज्ञानं स्वस्थानुरपरायणम्।  
त्रिसूत्रं शाश्वतं पुण्यं द्रुमुधे वं पितामहः ॥2.4॥

## Sat Padārtha

सामान्यं च विशेषं च गुणान् द्रव्याणि कर्म च ॥2.8॥  
समवायं च तस्मात्वा तन्त्रोक्तं विधिमास्थिताः।

## Definition of Āyurveda

हिताहितं सुखं दुःखमायुस्तस्य हिताहितम्।  
मानं च तच्च यत्रोक्तमायुर्वेदः स उच्यते ॥4.1॥

## Definition and Synonyms of Āyu

शरीरेन्द्रियसत्त्वात्मसंयोगो धारि जीवितम्।  
नित्यगङ्गानुबन्धश्च पर्यायैरायुर्मुच्यते ॥4.2॥

## Samānya-Viśeṣa

सर्वदा सर्वभावानां सामान्यं बुद्धिकारणम्।  
ह्यसहेतुविशेषश्च, प्रवृत्तिरुभयस्य तु ॥4.4॥  
सामान्यमेकत्वकर्तृ, विशेषस्तु पृथक्त्वकृत्।  
तुल्यार्थता हि सामान्यं, विशेषस्तु विपर्ययः ॥4.5॥

## Purpose of Āyurveda

सत्त्वमात्मा शरीरं च त्रयमेतद्विदुषडवत्।  
लोकस्तिष्ठति संयोगात्तत्र सर्वं प्रतिष्ठितम् ॥4.6॥  
स पुर्माक्षतनं तच्च तत्त्वाधिकरणं स्मृतम्।  
वेदस्यास्य, तदर्थं हि वेदोऽयं संप्रकाशितः ॥4.7॥

## Nava Kāraṇa-dravya

खादीन्यात्मा मनः कालो दिशश्च द्रव्यसंग्रहः।  
सेन्द्रियं चेतनं द्रव्यं, निरिन्द्रियमचेतनम् ॥4.8॥

## Enumeration of Guṇa

सार्था गुर्वादयो बुद्धिः प्रयत्नान्ताः परादयः।

गुणाः प्रोक्ताः.....149।

## Karma

....प्रयत्नादि कर्म चेष्टितमुच्यते ॥4.9॥

## Samavāya

समवायोऽपृथग्भावो भूम्यादीनां गुणैर्मतः।  
स नित्यो यत्र हि द्रव्यं न तत्रान्वितो गुणः ॥5.0॥

## Definition of Dravya

यत्राश्रिताः कर्मगुणाः कारणं समवायि यत्।  
तद्द्रव्यं .....15.1।

## Guṇa Lakṣaṇa

समवायी तु निश्छेष्टः कारणं गुणः ॥5.1॥

## Karma

संयोगे च विभागे च कारणं द्रव्यमाश्रितम्।  
कर्तव्यस्य क्रिया कर्म कर्म नान्यदपेक्षते ॥5.2॥

## Kāraṇa -Kārya

इत्युक्तं कारणं कार्यं धातुसाम्यमिहोच्यते।

## Objective of Āyurveda

धातुसाम्यक्रिया चोक्ता  
तन्त्रस्यास्य प्रयोजनम् ॥5.3॥

3 Types of Causative Factors for Diseases  
(Trividha Hetu)

कालबुद्धीन्द्रियार्थानां योगो मिथ्या न चाति च।  
द्रव्याश्रयणां व्याधीनां त्रिविधो हेतुसंग्रहः ॥5.4॥

## Location of Diseases

शरीरं सत्त्वसंज्ञं च व्याधीनामाश्रयो मतः।  
तथा सुखानां, योगस्तु सुखानां कारणं समः ॥5.5॥

## Annexure - I

## Important Essay Questions and Short Notes

## Annexure - II

## Important Ślokās to be learnt by heart.

## Annexures

### Annexure III

#### Herbs of Caraka Saṃhitā

S. No	Name of the Herb	Synonyms	Latin Name	Family
1	Abhayā	Haritakī, Ayyadhā, Śivā, Śreyasī, Amṛgāla	Terminalia chebula Retz.	Combretaceae
2	Abhīṣuka		Pistacia vera Linn	Anacardiaceae
3	Āḍhaka	Āḍhakī	Cajanus cajan (Linn.) Millsp.	Papilionaceae
4	Adhōguḍā	Praddhadāraka, Vṛddhadāru	Euphorbia acaulis Roxb.	Euphorbiaceae
5	Agnimanthā		Clerodendrum phlomidis Linn.	Verbenaceae
6	Agnimukhī	Lāṅgālī, Lāṅgalikā	Gloriosa superba Linn.	Liliaceae
7	Aguru	Loha	Aquilaria agallocha Roxb.	Thymelaceae
8	Aindrī	Goraṣakarkafī, Cīrbhata, Gavākṣī	Citrullus colocynthis Schrad	Cucurbitaceae
9	Ainduka		Nikshara	
10	Airavataka		Elaeocarpus serratus Linn.	Elaeocarpaceae
11	Ajagandhā	Phokandī	Cleome gynandra Linn.	Capparaceae
12	Ājāji	Jīrakam	Cuminum cyminum	Umbelliferae
13	Ājāmōda		Apium graveolens Linn.	Umbelliferae
14	Ankalodya	A small variety of Utpala	Nymphaea stellata Willd	Nymphaeaceae
15	Akṣoḍa	Akṣoṭa	Juglans regia Linn.	Juglandaceae
16	Āluka		Dioscorea Sp.	Dioscoreaceae

## Annexure - III

Herbs of Caraka Saṃhitā along with  
Synonyms, Botanical Names and Family

## Annexure IV Glimpses of Sūtrasthāna

- *Agniveśa*, a disciple of sage *Ātreya* has documented the subject of *Āyurveda* under the name of *Agniveśa Tantra*. It was redacted at a later period by *Caraka* and became popular as *Caraka Saṃhitā*. As some of its portion was lost in due course of time *Dr̥ḍhabala* (300 AD) once again redacted it and mentioned at the end of the work that it contains 12,000 verses. *Caraka Saṃhitā* 9,530 (8419 verses + 1111 paragraphs) are available and about 2470 verses are lost. It is recognized as one of the works of great trio (*Bṛhatrayī*).
- *Caraka Saṃhitā* contains 8 sections (*Sihānās*) and 120 chapters (*Adhyāyās*) and as mentioned under:

1.	<i>Ślokaśthāna</i> ( <i>Sūtrasthāna</i> )	30 Chapters
2.	<i>Nidānasthāna</i>	08 Chapters
3.	<i>Vimānasthāna</i>	08 Chapters
4.	<i>Śārīrasthāna</i>	08 Chapters

5.	<i>Indriyasthāna</i>	12 Chapters
6.	<i>Cikitsāsthāna</i>	30 Chapters
7.	<i>Kalpasthāna</i>	12 Chapters
8.	<i>Siddhisthāna</i>	12 Chapters

- It is also cited that *Sūtrasthāna* serves as the head to the entire treatise, similar to the head of the body. *Sūtrasthāna* consists of the following 7 *Catuṣkās* and the last 2 chapters are called *Saṅgraha Adhyāya*.

1. *Bhṛṣaja Catuṣka*
2. *Svāsthya Catuṣka*
3. *Nirdeśa Catuṣka*
4. *Kalpanā Catuṣka*
5. *Roga Catuṣka*
6. *Yojanā Catuṣka*
7. *Annapāna Catuṣka*

- There are about 43 *Samśkr̥t* commentaries on *Caraka Saṃhitā*. Out as them the following are available partly or fully.

1.	<i>Carakanyāsa</i>	<i>Bhaṭṭāra Hariscandra</i>	4 <sup>th</sup> cent AD
2.	<i>Caraka Pañjikā</i>	<i>Svāmikumāra</i>	4 <sup>th</sup> cent AD
3.	<i>Āyurveda Dīpikā</i>	<i>Cakrapāṇi</i>	11 <sup>th</sup> cent AD
4.	<i>Nirantarapadavyākhyā</i>	<i>Jejjaṭa</i>	6 <sup>th</sup> cent AD
5.	<i>Tattva Candrikā</i>	<i>Śivadās Sen</i>	15 <sup>th</sup> cent AD
6.	<i>Jalpakaipataru</i>	<i>Gangādhara Roy</i>	19 <sup>th</sup> cent AD
7.	<i>Carakopaskāra</i>	<i>Yogīndranātha Sen</i>	20 <sup>th</sup> cent AD
8.	<i>Caraka Pradīpa</i>	<i>Jyotiṣandra Sarasvatī</i>	20 <sup>th</sup> cent AD

- *Cakrapāṇi* is popularly known as “*Caraka Caturānana*”. He is considered to be the most authoritative commentator on *Caraka Saṃhitā*.

## Annexures

### Annexure - IV

#### Glimpses of *Caraka Saṃhitā Sūtrasthāna*

Designed in a manner which is useful for quick revision and ready reckoner for students to take their exams.

And others to understand the crux of each chapter in short.

## Annexures

*A Holy place which has to visit by every Ayurvedist at least once in his lifetime.*



### **Charekh Danda**

*Charekh Danda is located at about 35 Km. away from Kotdwar city, a municipal corporation in the Pauri Garhwal district of Uttarakhand, India. Charkanya Shikhar locally famous as 'Charekh Danda' was once the heavenly abode of the great sage, Maharishi Charak, and it is believed that he has compiled the greatest work known as Charaka Samhita at this place.*

### **Annexure - V**

#### **Rare photographs of Charekh Danda**

**A Holy place which has to visit by every Ayurvedist at least once in his lifetime.**

**With the courtesy of Vishwa Ayurveda Parishad**





## Dīrghaṅjīvitīya Adhyāya

### प्रथमो दीर्घञ्जीवितीयोऽध्यायः

Starting of Dīrghaṅjīvitīya Adhyāya 3	Teachings of Āyurveda by Ātreya to Agniveśa and the Other 6 Disciples 29
Bharadvāja Approaching Indra 14	Writing of Own Texts by Agniveśa and Others 30
Descent of Āyurveda 19	Definition of Āyurveda 32
The Reason for the Assemblage of the Sages 20	Definition and Synonyms of Āyu 33
Names of Sages who has Participated the Assembly 22	Advantage of Āyurveda 34
Approaching to Indra 23	Sāmānya-Viśeṣa 35
Request to Indra 25	Sāmānya-Viśeṣa Lakṣaṇa 41
Trisūtra Āyurveda 26	Scope of Āyurveda 46
Getting Knowledge by Bharadvāja 27	Nava Kāraṇa-Dravya 48
Getting Knowledge by Sages from Bharadvāja 29	Enumeration of Guṇa 51
	Samavāya 53

Definition of Dravya 55	Number of Drugs in Each Group 85
Karma 56	Mūlīnī Dravya 86
Purpose of Āyurveda 57	Phalinī Dravya 87
3 Types of Causative Factors for Diseases (Trividha Hetu) 58	Sneha Dravya 88
Location of Diseases 62	Pañca Lavaṇa 89
Ātma Svarūpa 63	Aṣṭavidhā Mūtra – Sāmānya Lakṣaṇa 90
Śārīraka and Mānasika Doṣa 65	Avi Mūtra Lakṣaṇa 91
General Line of Treatment for Śārīraka and Mānasika Doṣa 68	Ajā Mūtra Lakṣaṇa 91
Vāta Lakṣaṇa & Their Management 69	Gomūtra Lakṣaṇa 91
Pitta Lakṣaṇa & Their Management 69	Māhiṣa Mūtra Lakṣaṇa 91
Kapha Lakṣaṇa & Their Management 70	Hasti Mūtra Lakṣaṇa 91
Line of Treatment of Curable Diseases 72	Uṣṭra Mūtra Lakṣaṇa 92
Initiation of the Description of General Properties and Actions of Different Drugs 74	Vāji Mūtra Lakṣaṇa 92
Origin of Rasās 75	Khara Mūtra Lakṣaṇa 92
The Six Rasās (Tastes) 77	Eight Types of Kṣīra Guṇa and Karma in General 93
Effects of Rasās on Doṣās 78	The Three Kṣīri Vrkṣa Useful for Śodhana 95
Classification of Dravya 79	Other Three Tree Barks Useful for Śodhana 95
Another Type of Classification of Dravya 82	Scope of forest dwellers in knowing herbs 96
Pārthiva Dravya 83	Harmful effects of the use of unknown drugs 97
Audbhida Dravya 83	Advantage of Proper Use of Medicine : 98
Useful Parts of Audbhida Dravya 84	Ignorant Physician's Censure 98
	The Best Physician and Medicine 99
	To Sum up 100

## Chapter 1



## Dīrghañjīvitīya Adhyāya

## प्रथमो दीर्घजीवितियोऽध्यायः

अथातो दीर्घजीवितियमध्यायं व्याख्यास्यामः॥१॥  
इति ह स्माह भगवानात्रेयः॥२॥

After paying tributes to God, Ācārya Agniveśa has propounded the chapter entitled Dīrghañjīvitīya Adhyāya as taught by Lord Ātreya.

## Cakrapāṇi:

गुणत्रयविभेदेन मूर्तित्रयमुपेयुषे।

त्रयीभुवे त्रिनेत्राय त्रिलोकीपतये नमः॥१॥



Cakrapāṇi the commentator of Caraka Saṃhitā before the start of writing his commentary entitled Āyurveda Dipikā paid salutations to the god to complete the work without any interruption. Lord of the three worlds (Bhūloka, Bhuvarloka and Svarloka), who has three eyes (Trinetra) and who revealed through three Vedās and who manifests in three forms of Guṇās viz. Sattva, Rajas and Tamas as Brahmā, Viṣṇu and Maheśvara

respectively; such Lord has been saluted by the commentator initially.

सरस्वत्यै नमो यस्याः प्रसादात् पुण्यकर्मभिः।  
बुद्धिदर्पणसंक्रान्तं जगदध्यक्षमीक्ष्यते॥२॥

Later he bowed to Goddess Sarasvatī, by whose grace the person performing the acts of compassion can see the God of the universe, which is reflected through the mirror of the intellect.

ब्रह्मदक्षाश्चदेवेशभरद्वाजपुनर्वसुहुताशवेशचरकप्रभृतिभ्यो  
नमो नमः॥३॥

Later he paid salutations to Brahmā, Dakṣa Prajāpati, Aśvins, Deveśa (Indra), Bharadvāja, Pūnarvasu Ātreya, Hutaśaveśa (Agniveśa), Caraka and others who propounded Āyurveda.

पातञ्जलमहाभाष्यचरकप्रतिसंस्कृतैः।

मनोवाक्कायदोषाणां हर्त्रेऽहिपतये नमः॥४॥

Salutations to the king of serpents (Ahipati i.e. Patañjali) who eliminates the defects of mind (Manas), speech (Vāk) and body (Kāya) by means of his works such as Yogasūtra, Mahābhāṣya (commentary on the grammar of Pāṇini) and the redacted version of Caraka Saṃhitā.

नरदत्तगुरुद्विष्टचरकार्थानुगामिनी।

क्रियते चक्रदत्तेन टीकाऽऽयुर्वेददीपिका॥५॥

The commentary named Āyurveda Dipikā was written by Cakradatta based on the teachings of Naradatta and which follows the principles proposed by Caraka.

सध्याः सद्गुरुवाक्सुधासुतिपरिस्फीतश्रुतीनस्मि वो

नालं तोषयितुं पयोदपयसा नाम्भोनिधस्तुप्यति।  
व्याख्याभासरसप्रकाशनमिदं त्वस्मिन् यदि प्राप्यते क्वापि  
क्वापि कणो गुणस्य तदसौ कर्णे क्षणं धीयताम्॥६॥

O the well versed men! "Your ears are already saturated and satiated with the nectar of the words of highly reputed teachers. In fact, the ocean is not satisfied with rain water, in the same way I am unable to satisfy you. But if any small particles of merit are found in my writing that may be able to project the essence of the subject, and therefore please retain it in your ears at least for some time".

इह हि धर्मार्थकाममोक्षपरिपथिरोगोपशमाय  
ब्रह्मप्रभृतिभिः प्रणीतायुर्वेदतन्त्रेष्वतिविस्तरत्वेन संप्रति  
वर्तमानात्पायुर्मधसां पुरुषाणां न संयगर्थाधिगमः,  
तदनधिगमाच्च तद्विहितार्थानामननुष्ठाने तथैवोपप्लवो  
रुजामिति मन्वानः परमकारुणिकोऽत्रभवानग्निवे-  
शोऽल्पायुर्मधसामपि सुखोपलम्भार्थं नातिसंक्षेपविस्तरं  
कार्यचिकित्साप्रधानमायुर्वेदतन्त्रं प्रणेतुमारब्धवान्।-  
Lord Brahmā and others propounded Āyurveda for the cure of diseases that became obstructing the objectives of life, such as Dharma, Artha, Kāma and Mokṣa, and which is very elaborate. Being it is too elaborate and hence it is difficult to understand by the people of present era who are possessing short span of life and poor intellect. Keeping this in mind and helping them to indulge in things that are beneficial for health, to understand diseases and their management, sage Agniveśa composed the current treatise of Āyurveda with compassion, which is mainly related to Kāyacikitsā, and it is neither too detailed nor too brief and hence it can be easily understood even by the average students.

तस्मिंश्च श्लोकनिदानविमानशारीरेन्द्रियचिकित्सित  
कल्पसिद्धिस्थानात्मकेऽभिधातव्ये निखिलतन्त्रप्रधानार्था-

भिधायकतया श्लोकस्थानमेवाग्रे वक्तव्यमन्यत।-  
This treatise contains eight sections viz. Ślokasthāna, Nidānasthāna, Vimānasthāna,

Śārīrasthāna, Indriyasthāna, Cikitsāsthāna, Kalpasthāna and Siddhisthāna. Among them Ślokasthāna is considered to be the chief one as it contains all the doctrines of entire text and hence it is explained initially.

वक्ष्यति हि- 'श्लोकस्थानं समुद्दिष्टं तन्त्रस्यास्य शिरः  
शुभम्। चतुष्काणां महार्थानां स्थानेऽस्मिन् संग्रहः कृतः'  
(सू. अ.३०) इति।- It is also cited that Ślokasthāna serves as the head to the entire treatise, similar to the head of the body. In the present section 7 Catuskās of great importance have been collected. Due to the collection of various fundamental principles of Āyurveda, this section is so named as 'Ślokasthāna' (Ca. Sū. 30/45).



तत्र च सूत्रस्थानेऽप्युत्पन्नरोगग्रहणे त्वरया रोगोपघाति-  
भेषजाभिधायिचतुष्केऽपि धातव्ये निखिलतन्त्रबीजभूत-  
हेतुलिङ्गौषधाद्यर्थस्य तथा तन्त्रप्रवृत्त्यङ्गप्रयोजनवदा-  
युर्वेदागमादियभिधायकं दीर्घजीवितियमध्यायमभिधातु-  
मारब्धवान्।- There also Bheṣaja Catuska is explained in the beginning which deals with drugs to counter act the diseases and that particular Catuska too begins with 'Dīrghañjīvitīya Adhyāya'; because this chapter deals with the essence of the scripture such as the three Sūtrās (Hetu, Linga and Auśadha) and the origin of Āyurveda, its benefits etc.

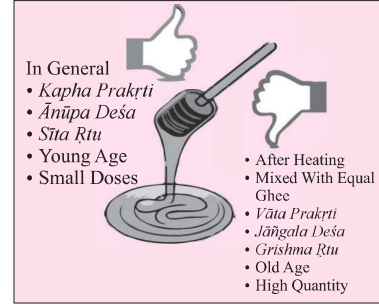
श्रोतृजनप्रवृत्तिहेत्वभिधेयप्रयोजनसंबन्धोपदर्शकं श्रोतृबु-  
द्धिसमाधानाय व्याख्यानप्रतिज्ञापरमष्टपदमष्टसंख्याया

प्रतिपन्नं प्रतिपादयिष्याम इति दर्शयन् तामिमां शङ्कां निराचिकीर्तुं रूक्तानुवादरूपतां स्वग्रन्थस्य दर्शयन्नाह- इति ह स्माह भगवानात्रेय इति।- How is it possible for *Agniveśa* to describe the entire *Āyurveda*? *Āyurveda* can be completely expounded only when one has comprehensive knowledge of all the specific properties of all medicines. It is also not possible for anyone to have direct perception of all the specific qualities of every substance in the universe and even by positive and negative propositions. For example:

- Normally honey (*Madhu*) supports life but it causes death when it is mixed with equal amounts of *ghee* and also when heated.
- Honey is wholesome for the persons of *Kapha* constitution and the same is unwholesome for the people of *Vāta* constitution.
- Honey is suitable for those who live in marshy land and are unsuitable for those living in dry areas.
- Honey is suitable for prescribing in cold weather, but is unsuitable in summer.
- Honey is beneficial for young and harmful for older persons.
- Honey gives good results when taken in small quantities, but it is harmful if taken in large amounts.
- *Āmadoṣa*, which is caused by the intake of honey, is more difficult to manage due to its contrary of treatment.
- If honey is taken with *Kākamācī* or with the ripe fruit of *Nikuca*, it causes death or diminishes the strength, complexion, energy and lustre.

In this way the effects of honey are plentiful due to different combinations. So when it is difficult to find all the properties of a substance like honey, how is it possible for a person to have complete knowledge of all the

substances of the whole universe? Therefore how can the teachings of an ignorant be accepted?



In order to remove such doubts from the readers' mind, the author has clarified that he is going to explain the science of life which he has obtained from his preceptor. i.e. 'इति ह स्माह भगवानात्रेय'.

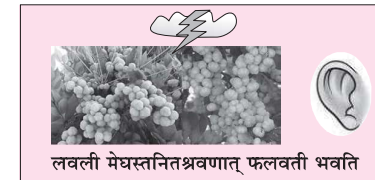
अत्र इतिशब्दे वक्ष्यमाणार्थपरामर्शकः,- Here the word 'Iti' refers to the subject that is going to be discussed.

हशब्दोऽवधारणे; यथा- "न ह वै सशरीरस्य प्रियाप्रिययोरपहतिरस्ति" इति, अत्र न हेति नैवेत्यर्थः।- The word 'Ha' is used to emphasize importance. For example "न ह वै सशरीरस्य प्रियाप्रिययोरपहतिरस्ति" (favorable and unfavorable things related to all living beings can never be avoided). The word 'Ha' together with 'Na' denies the avoidance of favorable and unfavorable in relation to all beings.

अत्र 'स्माह' इति स्मशब्दप्रयोगेण भूतमात्र एव लिङर्थे "लट् स्मे" (3/2/118) इति लट्; न भूतानद्यतनपरोक्षे, आत्रेयोपदेशस्यानिवेशं प्रत्यपरोक्षत्वात्। यथा च भूतमात्रे लिङ् भवति तथाच दर्शयिष्यामः।- Due to the existence of a 'Sma' used in the past tense, the word 'Aha' is used in 'Lai' (present tense) to denote the value of the perfect tense. This

For example: "Day sleep is forbidden for the persons suffering from acute fever". It doesn't mean that day sleep is indicated in chronic fever. In chronic fever also day sleep is forbidden. Thus for the sake of all the three categories of students *Cetana* and *Acetana Dravyās* are clearly defined. In *Nyāya Darśana* also it is quoted that "Instead of giving much explanation, it is better to give a suitable example for easy understanding".

यद्यपि चात्तैव चेतनो न शरीरं, नापि मनः, यदुक्तं- "चेतनावान् यतश्चात्मा ततः कर्ता निरुच्यते" (शा. अ.1) इति, तथाऽपि सलि लौण्यवत् संयुक्तसमवायेन शरीराद्यपि चेतनम्। इदमेव चात्मानश्चेतनत्वं यदिन्द्रिययोगे सति ज्ञानशालित्वं, न केवलस्यात्मनश्चेतनत्वं; यदुक्तं- "आत्मा ज्ञः, करणैर्योगाज्ज्ञानं त्वस्य प्रवर्तते" (शा. अ.1) इति।- Although it is the soul (*Ātmā*) which is having conscious, and not the body (*Śarīra*) or mind (*Manas*), still the consciousness of the soul manifests itself only when it is combined with mind and the body. It is like the heat responsible for water in combination with fire. Thus the soul is conscious in the combination of body and mind.

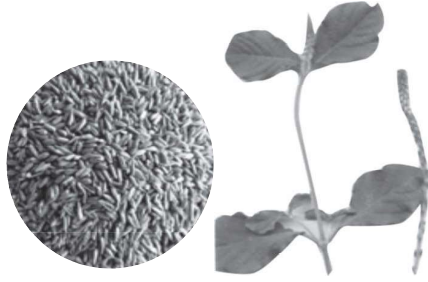


अत्र सेन्द्रियत्वेन वृक्षादीनामपि चेतनत्वं बोद्धव्यं; तथाहि- सूर्यभक्ताया यथा यथा सूर्यो भ्रमति तथा तथा भ्रमणाद्दृग्नुमीयते, तथा लवली मेघस्तनितश्रवणात् फलवती भवति, बीजपूरकमपि शृगालादिवसागन्धेनातीव फलवद्भवति, चूतानां च मत्स्यवसासेकात् फलाढ्यतया रसनमनुमीयते, अशोकस्य च कामिनीपादतलाहतिमुखिनः स्तबकितस्य स्पर्शनानुमानः,- The definition "*Sendriyaṃ Cetanam*" is also applicable to plant kingdom also. That means plants are also possessing life. For example:

1. *Sūryabhakta* (*Helianthus annuus*) moves

# 2

## CHAPTER



### Apāmārga Taṇḍulīya Adhyāya

#### अपामार्गतण्डुलीयोऽध्यायः

Śirovirecana Dravya 105	6 Āmātisāra Nāśaka
Vamana Dravya 107	Yavāgū 116
Virecana Dravya 109	7 Mūtrakrechra Nāśaka
Āsthāpanavasti Dravya 110	Yavāgū 116
Anuvāsanavasti Dravya 110	8 Kṛmināśaka Yavāgū 116
Pūrvakarma 111	9 Pipāsā Nāśaka Yavāgū 116
1 Śūla-Nāśaka Yavāgū 115	10 Viṣa-Nāśaka Yavāgū 116
2 Pācanī & Grāhī Yavāgū 115	11 Yavāgū useful in Kṛśatva 116
3 Pañcamūla Siddha Yavāgū 115	12 Yavāgū useful in Medoroga 116
4 Pitta-Śleṣmātisāra Nāśaka Yavāgū 115	13 Yavāgū useful for Śarīra Snigdhatva 117
5 Raktātisāraghna Yavāgū 116	14 Yavāgū useful for Śarīra Rūkṣatā 117



### Apāmārga Taṇḍulīya Adhyāya

#### अपामार्गतण्डुलीयोऽध्यायः

अथातोऽपामार्गतण्डुलीयमध्यायं  
व्याख्यास्यामः ॥1॥  
इति ह स्माह भगवानात्रेयः॥2॥

After *Dīrghajīvītīya Adhyāya*, Ācārya Agniveśa has propounded the chapter entitled *Apāmārga-Taṇḍulīya* as taught by Lord Ātreya.

#### Śirovirecana Dravya [3-6]

अपामार्गस्य बीजानि पिप्पलीर्मरिचानि च।  
विडङ्गान्यथ शिग्रूणि सर्षपांस्तुम्बुरूणि च॥3॥  
अजार्जी चाजगन्धां च पीलून्येलां हरेणुकाम्।  
पृथ्वीकां सुरसां श्वेतां कुङ्कुमकफणिज्झकौ॥4॥  
शिरीषबीजं लशुनं हरिद्रे लवणद्वयम्।  
ज्योतिष्मती नागरं च दद्याच्छीर्षविरचेने॥5॥  
गौरवे शिरसः शूले पीनसेऽर्धावभेदके।  
क्रिमिव्याधावपस्मारे घ्राणनाशे प्रमोहके॥6॥

*Apāmārga bīja* (de-husked seeds of *Apāmārga*), *Pippalī* (long pepper), *Marica* (black pepper), *Viḍaṅga*, *Śigru*, *Sarṣapa* (white mustard), *Tumburu*, *Ajājī*, *Ajagandhā*, *Pilu*, *Elā*, *Hareṇukā* (*Reṇukā*), *Prthvikā*, *Surasā*, *Śvetā* (*Aparājītā*), *Kuṭheraka*, *Phañijhaka*, *Śirīṣa Bīja*, *Laśuna*, *Haridre* (*Haridrā* and *Dāruharidrā*), *Lavaṇa Dvayam* (*Saindhavalavaṇa* and *Sauvarcala Lavaṇa*), *Jyotiṣmatī* and *Nāgara* (*Śuṇthī*) are the drugs useful for *Śirovirecana* (*Nasyakarma* or errhine therapy).

As *Śvetā* and *Jyotiṣmatī* have been included under *Mūlinī* group, roots of those two should be taken for therapeutic use.

The above drugs can be used as *Nasya* in conditions like *Śiro-Gaurava* (heaviness in the head), *Śirahśūla* (headache), *Pīnasa* (coryza), *Ardhāvabhedaka* (migraine), *Kṛmī-vyādhī* (*Kṛmijanya Śīroroga*/infectious diseases of the head), *Apasmāra* (epilepsy), *Ghrāṇanāśa* (anosmia) and *Pramohaka* (fainting).



#### Cakrapāṇi:

दीर्घजीवित्ये मूलिन्यश्च फलिन्यश्च पञ्चकर्मोद्भूता उक्ताः,  
अपराण्यपि च पिप्पलीमरिचप्रभृतीनि पञ्चकर्मसाधनानि  
सन्ति, तथा पञ्चकर्मप्रभृतिविषयोऽपि तत्र नोक्तः, तेनानन्तरं  
शेषपञ्चकर्मोपयोगिद्रव्यपञ्चकर्मप्रवृत्तिविषयाभिधाय-  
कोऽपामार्गतण्डुलीयोऽभिधीयते।- In the previous  
chapter named *Dīrghajīvītīya Adhyāya*, the  
author has enumerated some of the drugs  
useful for *Pañcakarma* therapy such as  
*Mūlinī* (herbal roots), *Phalīnī* (fruits) etc.



and this chapter entitled *Apāmārga Tanḍulīya* is specifically intended to explore the other drugs such as *Pippalī*, *Marica* etc. which were not quoted earlier and also for initiation of the five bio-purificatory measures.

पूर्वोक्तान्यपि चापामार्गादीनि यत् पुनरिहाभिधीयन्ते तदाचार्य एवाध्यायान्ते 'पूर्व मूलफल' इत्यादिना श्लोकद्वयेन समाधास्यति।- *Apāmārga* and the other drugs are mentioned in the previous chapter and yet those drugs are cited again in the present chapter. The reason for re-mentioning of those drugs in this chapter is explicitly stated in the form of *Ślokās* such as 'पूर्व मूलफल' at the end.

अपामार्गबीजीय इति संज्ञायां प्राप्तायामपामार्गतण्डुलीय इति संज्ञाकरणमपामार्गादिबीजानां निस्तुषाणामेव ग्रहणार्थम्। अध्यायसंज्ञां तण्डुलेन कृत्वाऽपामार्गस्य बीजानीति यद्वीजशब्दं करोति तदङ्कुरजननसमर्थबीजभवानामेव तण्डुलानां ग्रहणार्थम्।- According to the protocol followed by the author in giving the nomenclature for various chapters, the name of the present chapter should be *Apāmārgabījīya* instead of *Apāmārga-Tanḍulīya*.

*Ācārya Cakrapāṇi* has given clarification for the doubt as under. *Tanḍula* means de-husked seed. To specify the part of the herb, how it should be used for therapeutic purpose

'निस्तुषाणामेव ग्रहणार्थम्';- the word *Tanḍula* is to be mentioned in the title, instead of *Bīja*, which is the starting word of this chapter. It is also specified that, those seeds which are having the capacity of germination only should be used for therapeutic purpose after de-husking तदङ्कुरजननसमर्थबीजभवानामेव तण्डुलानां ग्रहणार्थम्.

यद्यपि चेहोत्सर्गतः पञ्चकर्मप्रवृत्तिर्वमनपूर्विकैव भवति, यदुक्तं- "साधारणेष्वृतुषु वमनादीनां प्रवृत्तिर्भवति" (वि. अ. 8) इत्यादि, तथा सुश्रुतेऽप्युक्तं- "अवान्तस्य हि सम्यग्विरिक्तस्याप्यधःस्नस्तः श्लेष्मा ग्रहणीमाच्छादयति"

(सु.चि.अ. 3.3) इत्यादि;- In general *Vamana* and other purificatory measures should be conducted in the specific order to maintain the healthy state of the individual according to season.

*Suśruta* also clearly quoted that conduction of *Virecana* without *Vamana* results in blockage of *Grahaṇī* by means of *Kapha*. And one can follow the order of *Pañcakarma*, as *Vamana*, *Virecana*, *Āsthāpanavasti*, *Anuvāsānavasti* and *Śirovirecana*.

Hence the drugs useful for *Vamana karma* should be quoted earlier instead of *Śirovirecana Dravya*.

तथाऽपि क्वचित् प्रबलदोषापेक्षयाऽन्यथाऽपि क्रमो भवति, यथा शरद्युद्विक्ते पित्ते विरेचनादि, तथा प्रावृषि प्रबलवाते बस्त्यादिरित्यनियमार्थमिह शिरोविरेचनमादावभिहितं; यदि वा, प्रधानाङ्गशिरःशोधनत्वाच्छिरोविरेचनमादौ कृतम्। यदुक्तं- "यदुत्तमाङ्गमङ्गानां शिरस्तदभिधीयते" (सु. अ. 1.7) इति। शालाक्येऽप्युक्तं- "अनामये यथा मूले वृक्षः सम्यक् प्रवर्धते। अनामये शिरस्येवं देहः सम्यक् प्रवर्धते" इति।- If the vitiation of a particular *Doṣa* is predominant the order of performing *Pañcakarma* therapies can be altered. For example: As *Pitta* is predominant during autumn *Virecana* is indicated, similarly *Vasti* is indicated in the beginning of rainy season.

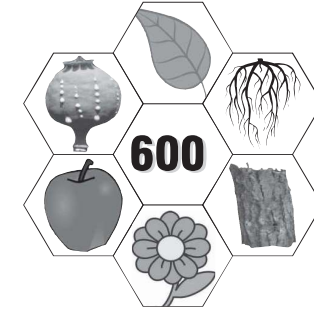
The rationality in explaining *Śirovirecana Dravya* initially may be the head is the most important organ of the body (Ca. Sū. 17/12) and *Śirovirecana* is the best therapeutic procedure for the management of head and neck disorders.

It is also cited in the *Śālākya Tantra* that whenever there is no disease in the root of a tree, that tree grows properly; similarly the head should be disease free for proper growth and development of the entire body.

अपामार्गाभिधानमादौ शिरोविरेचनप्राधान्यात्। यदुक्तं- "प्रत्यक्पुष्पा शिरोविरेचनानाम्" इति (सु. अ. 2.5)।- Among all the drugs useful for *Śirovirecana*, *Apāmārga*

# 4

# CHAPTER



## Śaḍvirecana Śatāśritīya Adhyāya

### षड्विरेचनशतीयोऽध्यायः

Subject dealt with 139  
600 Virecana Yoga 141  
Six Virecana Āśraya 142  
Pañca Kaṣāya Yoni 143  
Pañcavidha Kaṣāya Kalpanā 144  
50 Mahākaṣāya 146  
Jivāṇīya Mahākaṣāya (Group of Vivifying Drugs) 150  
Bṛmhaṇīya Mahākaṣāya (Group of Nourishing Drugs) 150  
Lekhaṇīya Mahākaṣāya (Group of Scarifying Drugs) 150  
Bhedanīya Mahākaṣāya (Group of Purgative Drugs) 151  
Sandhānīya Mahākaṣāya (Group of Unifying Drugs) 151  
Dīpanīya Mahākaṣāya (Group

of Stomachic Drugs) 151  
Balya Mahākaṣāya (Group of Strengthening Drugs) 152  
Varnya Mahākaṣāya (Group of Complexion Promoting Drugs) 152  
Kaṇṭhya Mahākaṣāya (Group of Drugs Suitable for Throat) 152  
Hṛdya Mahākaṣāya (Group of Cardiac Tonics / Delicious Agents) 152  
Tṛptighna Mahākaṣāya (Group of Pseudo Satiating Relievers) 153  
Arśoghna Mahākaṣāya (Group of Anti-Haemorrhoidal Drugs) 153  
Kuṣṭhaghna Mahākaṣāya



## Śaḍvirecana Śatāśritīya Adhyāya

### षड्विरेचनशतीयोऽध्यायः

अथातः षड्विरेचनशताश्रितियमध्यायं

व्याख्यास्यामः ॥1॥

इति ह स्माह भगवानात्रेयः ॥2॥

After *Āragvadhīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Śaḍvirecana Śatāśritīya*, as taught by Lord *Ātreya*.

**Cakrapāṇi:**

अपामार्गतण्डुलीयेऽन्तःपरिमार्जनमुक्तम्, आरग्वधीये च बहिःपरिमार्जनमुक्तं; संप्रति पूर्वाध्यायद्वयाप्रतिपादितभेषज-चतुष्कावश्यवक्तव्यमवशिष्टमुभयपरिमार्जनभेषजमभिधातुं षड्विरेचनशताश्रितयोऽभिधीयते। In the previous two chapters i.e. *Apāmārga Taṇḍulīya* and *Āragvadhīya Adhyāya*, the author explained about *Antahparimārjana dravya* (drugs useful for internal cleansing) and *Bahihparimārjana dravya* (drugs useful for external cleansing) respectively.

The remaining drugs, which were not mentioned in those chapters and useful for both *Antahparimārjana* and *Bahihparimārjana*, which are essential for *Bheṣaja Catuṣka* are going to be explained in the present chapter. आश्रीयत आश्रीयत इत्याश्रितमाश्रय इत्यर्थः।- *Āśraya* means where the shelter is taken.

षट्संख्यावच्छिन्नानि विरेचनशतान्याश्रितानि चाधिकृत्य कृतोऽध्यायः षड्विरेचनशताश्रितयः, एतेनैतदुक्तं- षड्विरेचनशतानि, षड्विरेचनाश्रयाः, एतद्वयमधिकृत्य संज्ञेयं प्रणीतेति मन्तव्यम्।- As the present chapter is confined to *Śaḍ Śata Virecana Yoga* (six hundred emetics and purgatives) and *Śaḍ Āśraya* i.e. six useful parts of the drugs such

as *Kṣīra* (milky latex), *Mūla* (roots), *Tvak* (bark), *Patra* (leaves), *Puṣpa* (flowers) and *Phala* (fruits), the name of the chapter given as *Śaḍvirecana Śatāśritīya* is justifiable.

#### Subject dealt with [3]

इह खलु षड् विरेचनशतानि भवन्ति, षड् विरेचनाश्रयाः, पञ्च कषाययोनयः, पञ्चविधं कषायकल्पनं, पञ्चाशन्महाकषायाः, पञ्च कषायशतानि, इति संग्रहः ॥3॥

The contents of the present chapter are as under:

- *Śaḍ Virecana Śata* ..... 600 *Virecana Yoga* which includes both emetics and purgatives.
- *Śaḍ Virecana Āśraya*.. 6 sources for *Virecana Yoga* from different parts of a plant.
- *Pañca Kaṣāya Yoni*... 5 sources of decoctions.
- *Pañcavidha Kaṣāya Kalpanā*.. 5 types of Pharmaceutical preparations.
- *Pañcāśan Mahākaṣāya*.. 50 groups of drugs.
- *Pañcakaṣāya Śatāni*..... 500 decoctions etc. are briefly explained.

**Cakrapāṇi:**

यद्यपि चाध्यायादाविह खल्विति पदं श्रूयते, तथाऽपि तदप्रधानत्वाद्वाध्यायसंज्ञाप्रणयने निवेशितम्।- Even though the chapter is started with the words

'*Iha Khalu*', those words are not included in the name of the chapter because of not having any importance.

इहेति अग्निवेशतन्त्रेऽनतिसंक्षेपविस्तरे। एतेन वक्ष्यमाणविरेचनषट्शतानां तथा पञ्चाशन्महाकषायाणां तथा पञ्चकषायशतानां विस्तरकल्पनायामधिकत्वमपि भवतीति सूच्यते।- In this treatise named *Agniveśa Tantra*, the author has delineated the subject matter neither too elaborately nor too concisely. Thus it is inferred the subject that is going to be dealt in detail here such as 600 *Virecana Yoga*, 50 *Mahākaṣāya* and 500 *Kaṣāya* can be definitely more than the mentioned.

अत एव वक्ष्यति कल्पे- “उद्देशमात्रमेतावद्वष्टव्यमिह षट्शतम्। स्वबुद्धयैवं सहस्राणि कोटिर्वा संप्रकल्पयेत्” (क.अ.12) इति। तथाऽत्रैव वक्ष्यति- “न हि विस्तरस्य प्रमाणमस्ति” इत्यादि।- Therefore in *Kalpasthāna* it is told that “Here the number 600 formulations are described briefly for the sake of example. By applying the mind one can formulate thousands and crores of varieties (Ca. Ka.12 / 49). In the same chapter it is also cited that there is no restriction in extension or detailed description.

खलुशब्दः प्रकाशने।- The word '*Khalu*' is taken to mean to say.

विरेचनशब्देनेह वमनं विरेचनं च गृह्यते। यतो वक्ष्यति कल्पे- “उभयं वा दोषमलविरेचनाद्विरेचनशब्दं लभते” (क.अ.1) इति।- Here the word *Virecana* implies for both *Vamana* (emesis) and *Virecana* (purgative therapy). It is also told that since both *Vamana* and *Virecana* are capable of eliminating the *Doṣās* from the body the term *Virecana* is applicable for both the therapies (Ca. Ka.1 / 4).

न च वाच्यं दोषमलविरेचनाच्चेद्विरेचनसंज्ञा, तेन बस्तिशिरौविरेचनयोरपि विरेचनसंज्ञाप्रवृत्तिः;

यतस्तन्त्रकारसिद्धेयं संज्ञा न पाचकवद्योगमात्रप्रवृत्ता; तन्त्रकारश्च वमनविरेचनयोरैव योगरूढां संज्ञां विदधाति नान्यत्र, तत् कुतोऽन्यत्र प्रसक्तिः।- The term '*Virecana*' is given only to emesis and purgative therapies and that too not only simply due to their capacity of elimination of *Doṣās*; and if so, it can be also applicable to *Vasti* and *Śirovirecana*. This term is given by the author after being proven and not just like the pronoun *Pācaka*. As the term *Virecana* is being given only for emesis and purgation therapies as *Yogarūḍha*, the question of applicability of this term to others don't arise.

षड्विरेचनशतानीत्यादि स्वयमेवाचार्यो व्याख्यास्यति।- '*Śaḍvirecana Śatāni*'

षड्विरेचनशतानि- '*Śaḍvirecana Śatāni*' (षड्विरेचनशतानि) is going to be detailed by the author himself.

पञ्चकषायशतानीत्यत्र कषायशब्देन मधुरादीनां लवणवर्जानां रसानां कषायत्वेन परिभाषितानामाश्रयत्वेनौषध-द्रव्यमुच्यते।- '*Pañcakaṣāya Śatāni*' - Here by the term *Kaṣāya*, one has to take the five types of drugs useful for preparing the decoctions such as *Madhura* (sweet), *Āmla* (sour) etc. by excluding *Lavaṇa* (saline) taste among *Śaḍrasa*.

कषाययोनयः कषायजातयः।- '*Kaṣāya Yonayah*' means the source for preparing decoctions.

कषायाणां यथोक्तद्रव्याणां कल्पनमुपयोगार्थं संस्करणं कषायकल्पनम्।- '*Kaṣāya Kalpanā*' means the preparation of various types of medicines useful for therapeutics by means of processing.

महाकषाया इति दशसंख्यावच्छिन्नस्यैककार्यकरणा-श्रौपात्तस्यौषधगणस्य संज्ञा; यद्वक्ष्यति- “दशेमानि जीवनीयानि” इत्यादिना॥- The term '*Mahākaṣāya*' is given to a group of 10 -10 drugs having the identical action; and which is going to be described as *Daśemāni Jīvanīyāni* etc.

## 600 Virecana Yoga [4]

षड् विरेचनशतानि, इति यदुक्तं तदिह संग्रहेणोदाहृत्य विस्तरेण कल्पोपनिषदि व्याख्यास्यामः; (तत्र) त्रयस्त्रिंशद्योगशतं प्रणीतं फलेषु, एकोनचत्वारिंश-ज्जीमूतकेषु योगाः, पञ्चचत्वारिंशदिक्ष्वाकुषु, धामार्गवः षष्टिधा भवति योगयुक्तः, कुटजस्त्वष्टादशधा योगमेति, कृतवेधनं षष्टिधा भवति योगयुक्तं, श्यामात्रिवृद्योगशतं प्रणीतं दशापरे चात्र भवन्ति योगाः, चतुरङ्गुलो द्वादशधा योगमेति, लोधं विधौ षोडशयोगयुक्तं, महावृक्षो

भवति विंशतियोगयुक्तः, एकोनचत्वारिंशत् सप्तलाशङ्खिन्योयोगाः, अष्टचत्वारिंशद्वन्ती-द्रवन्त्योः, इति षड्विरेचनशतानि ॥4॥

In the present chapter 600 *Virecana Yoga* (which includes emetics and purgatives) are going to be described in brief (*Saṅgrahaṇa*). The details will be discussed (*Vistaraṇa*) in *Kalpasthāna*.

Among these 600 formulations, exact number of *Vamana Yoga* and *Virecana Yoga* pertaining to specific drug is given as under.

Vamana Yoga			Virecana Yoga		
S. No.	Name of the Drug	No. of Formulae	S. No.	Name of the Drug	No. of Formulae
1.	<i>Madanaphala</i>	133	1.	<i>Śyāmā, Trivṛt</i>	110
2.	<i>Jīmūṭaka</i>	39	2.	<i>Caturāṅgula</i>	12
3.	<i>Ikṣvāku</i>	45	3.	<i>Tilvaka</i>	16
4.	<i>Dhāmārgava</i>	60	4.	<i>Mahāvṛkṣa</i>	20
5.	<i>Kuṭaja</i>	18	5.	<i>Saptalā, Śaṅkhinī</i>	39
6.	<i>Kṛtavedhana</i>	60	6.	<i>Dantī, Dravantī</i>	48
Total		355	Total		245

## Cakrapāṇi:

संग्रहेण उद्देशमात्रेण।- *Saṅgrahaṇa* means *Uddeśa Mātreṇa* i.e. briefly told.

कल्प एवोपनिषत् कल्पोपनिषत्; उपनिषदित्युपयुक्त-रहस्यविद्योपदेशस्थानमुच्यते वेदे; तद्विहापि कल्पस्यात्युपयुक्तत्वेन रहस्यवमनविरेचनप्रयोगोपदेश-कत्वात् कल्प एवोपनिषदित्युच्यते।- *Upaṇiṣads* are the source for the essence of the most useful knowledge of *Vedās*. *Kalpopanīṣat* = *Kalpa eva Upaṇiṣad*. Similarly *Kalpasthāna* is also considered as *Upaṇiṣad* as it is embedded with the core and most useful formulations related to emetics and purgatives.

Here the number of emetic and purgative

formulations is confined to 600 only, because the author has given these formulae for the sake of example only. By applying the mind, intelligent people can formulate thousands of recipes in the similar fashion.

न च बाध्यं कल्प एव विस्तरेण षड्विरेचनशतान्यभिधास्यन्ते, तेन तदेवास्तु, अलमनेन संक्षेपाभिधानेन सम्यगवबोधानुपायत्वात्; यतस्तन्त्रधर्मोऽयं- यत् प्रथमं सूत्रणं भवति, तदनु तद्विवरणं प्रपञ्चेन; उच्यते च न्यायविद्भिः- “ते वै विषयाश्च सुसंगृहीता भवन्ति येषां समासो व्यासश्च” इति।- It should not be think that what is the necessity of mentioning briefly in this chapter about 600 emetic and purgative formulations when those are described in detail in *Kalpasthāna*? According to the style

of presentation of this treatise, the author has given brief introduction is given in the beginning and the detailed description is made available in the latter part of the book at the relevant section for better understanding.

One who knows what is fit or proper (*Nyāyavid*) also opined that “The topics which are well-collected are being summarized and will be described in detail”.

त्रयस्त्रिंशताऽधिकं योगशतं त्रयस्त्रिंशद्योगशतम्। कृतवेधनयोगान्ता योगा वमनस्य, शेषा विरेचनस्य।- The formulations started with the number 133 and up to *Kṛtavedhana* are concerned with emesis and the rest of the formulae are concerned with purgative therapy.

अत्रेति श्यामात्रिवृतोरेव।- ‘*Atra*’ means which is related to *Śyāmā* and *Trivṛt* only.

श्यामेति श्याममूला त्रिवृत्, त्रिवृदिति अरुणमूला त्रिवृत्।- *Śyāmā* is the plant of *Trivṛt* that contains black colored root and *Trivṛt* possesses red colored root.

## Six Virecana Āśraya [5]

षड् विरेचनाश्रया इति क्षीरमूलत्व-क्पत्रपुष्पफलानीति ॥5॥

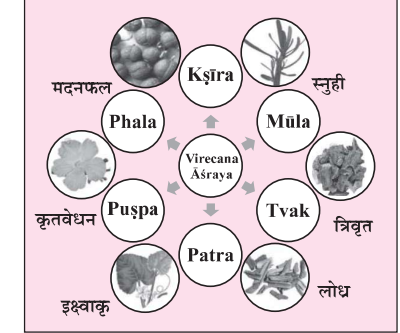
The following six are the base for *Virecana Yoga* (emetic and purgative formulae).

1. *Kṣīra* (milky latex)
2. *Mūla* (root)
3. *Tvak* (bark)
4. *Patra* (leaf)
5. *Puṣpa* (flower)
6. *Phala* (fruit)

## Cakrapāṇi:

षड्विद्यादि। षडेव विरेचनाश्रया विरेचनाधिकरणानि।- ‘*Ṣaḍ*’ means six. ‘*Ṣaḍ eva Virecana Āśraya*’

means the base for formulating emetics and purgatives are six in number only.



अत्र हि क्षीरमादौ कृतं तीक्ष्णविरेचनत्वात्; उक्तं हि- “स्नुक्पयस्तीक्ष्णविरेचनानाम्” (सू. अ. 2.5) इति।- Among them *Kṣīra* is cited initially because it is a drastic purgative drug. And it is also described that “*Snukhi-kṣīra* is the best drug of choice among the drastic purgatives” (Ca. Sū. 25 / 40).

त्वगित्यनेन लोभ्रत्वगृह्यते। पत्रमित्यनेन इक्ष्वाकवादपत्रम्।- *Tvak* means one has to take the bark of *Lodhra* (*Symplocos racemosa*).

*Patra* means one has to take the leaves of *Ikṣvāku* etc. (*Lagenaria sineraria*).

*Puṣpa* = *Kṛtavedhana* (*Luffia acutangula*).

*Phala* = *Madanaphala* (*Randia dumetorum*).

यद्वक्ष्यति कल्पे- “अनुष्पस्यप्रवालानां मुष्टिं प्रादेशसंमिताम्। क्षीरप्रस्थे शृतं दद्यात् पित्तोद्विक्ते कफज्वरे” (क. अ. 3.) इति। यद्यपि चैरण्डतैलताम्रपारदादीनां क्षीराद्यधिकानामपि विरेचनाश्रयत्वं संभवति, तथाऽपि तेषामिह तन्त्रे कल्पस्थाने विरेचनाश्रयत्वेनानभिधानादध्यायादप्रतिपादितेनेहशब्देन योगादिह षडाश्रया इत्यविरुद्धमेव।- In addition to the above, *Eraṇḍa Taila*, *Tāmra*, *Pārada* etc. are also base for *Virecana Yoga*. There is nothing wrong in it for non-inclusion of the additional drugs here, because the author

विष्वक्सेनकान्ता प्रियङ्गुः (49)।- *Viṣvaksenakāntā* means *Priyaṅgu*.

मुक्ता रास्ना;- *Muktā* means *Rāsnā*.

श्वेतास्थाने 'श्रेयसी' इति केचित्, सा रास्नाभेदः (50)।- It is observed that some scholars have taken *Śreyasī* (another variety of *Rāsnā*) in place of *Svetā*.

इति पञ्चकषायशतान्यभिसमस्य पञ्चाशन्महाकषाया महतां च कषायाणां लक्षणोदाहरणार्थं व्याख्याता भवन्ति॥ 9॥

Each *Mahākāṣāya* consists 10 -10 *Kāṣāya dravya* and hence the total become 50x10= 500. These 50 *Mahākāṣāya* are described by keeping *Lakṣaṇa* (*Guṇa* or feature or property) and *Udāharaṇa* (example) in view.

#### Cakrapāṇi:

संप्रत्येतान्येव जीवकादीन्युक्तानि प्रत्येकशो द्रव्यगणनया पञ्चकषायशतानि स्युः, दशकगणनया च पञ्चाशन्महाकषायाः शृङ्गग्राहिकयोक्ता भवन्तीति दर्शयन्नुपसंहरति- इतीत्यादि।- Similar to *Jivaka*, *Rṣabhaka* etc. in *Jivaniya Mahākāṣāya* here 10 drugs were mentioned in each group, and which comprises a total number of 50 *Mahākāṣāya* and 500 drugs. Therefore by picking up anyone of these 50 groups of drugs, one can be able to grasp the therapeutic action of all the 10 drugs of that group similar to *Śrṅgagrāhaka Nyāya*. So, by knowing the action of one of the drugs of the group reveals the rest of the nine.

अभिसमस्येति दशकसंख्ययैकवर्गीकृत्य। लक्षणस्योदाहरणं (लक्षणोदाहरणं), पूर्वं जीवनीयादिसंज्ञा लक्षणमभिप्रेत्योक्ता; लक्षणोदाहरणार्थमिति संप्रति जीवकर्षभकादीन्युदाहरणार्थं व्याख्यातानि; जीवकादिभिर्दर्शयितुं ज्ञायते जीवनीयो महाकषायः। महतां चेति चकारः पञ्चकषायशतानां च

लक्षणस्योदाहरणार्थमिति समुच्चिनोति। तत्र जीवकादयः प्रत्येकं पञ्चकषायशतानामेकैकद्रव्यरूपाणां लक्षणस्वरूपा भवन्ति-

#### शृङ्गग्राहक न्याय

#### Śrṅgagrāhaka Nyāya

(Maxim of Seizing Ox by its Horns)

The word '*Śrṅga*' has two meanings in general, viz., *Śrṅga* and *Śikhara*.

In *Samskrit* rhetoric, '*Śrṅga*' word has been used as *Parvata Śrṅga*, *Paśu Śrṅga* and *Viṣaya Śrṅga*. *Parvata Śrṅga* means 'the top of the mountain' or 'apex of the hill' or 'crest of mountain (high priority)'; *Paśu Śrṅga* means 'horn of the animal.' In general, when it is necessary to get control over a mad bull, the best way is to hold it, by its horns only. *Viṣaya Śrṅga* stand for *Pradhānarūpa* and *Mukhyarūpa Viṣaya* (main or important subject). Hence, '*Śrṅgagrāhaka*' means to get control over a particular thing or subject by holding a part of it to gain its entirety. In a group of similar objects to denote or indicate a particular one, this maxim has been used.

To understand the classification of *Dasemāni* this *Nyāya* is quoted. Five hundred *Kāṣāya* and fifty *Mahākāṣāya* have been explained. The *Dravyās* are grouped according to their specific action / *Karma* as *Dasemāni*. This concept can be clearly understood with the help of *Śrṅgagrāhaka Nyāya*. (Ca. Sū. 4/19)



*Abhisamasya* means by putting 10 -10 drugs in one group. *Lakṣaṇodāharaṇa* means describing the characteristics along with examples. By quoting the examples *Jivaka*, *Rṣabhaka* etc. it should be understood that these 10 drugs belongs to *Jivaniya Mahākāṣāya*. Here '*Mahatām ca*' means the characteristics along with examples for 50 decoctions. The '*Ca kāra*' refers to accumulated or collected together. There the features of all the 500 drugs such as *Jivaka* etc. consist of.

यदि वा लक्षणार्थमुदाहरणार्थं चेति; तत्र मन्दबुद्धीनां लक्षणार्थं पञ्चकषायशतपञ्चाशन्महाकषायज्ञानार्थमित्यर्थः, बुद्धिमतां तदाहरणार्थं दृष्टान्तर्यम्॥- Thus the above mentioned 50 *Mahākāṣāya* are described for the sake of practical orientation for less intelligent people and highly intelligent people should be considered this presentation as an example.

नहि विस्तरस्य प्रमाणमस्ति, न चाप्यतिसंक्षेपोऽल्पबुद्धीनां सामर्थ्यायोपकल्पते, तस्मादनतिसंक्षेपेणानतिविस्तरेण चोपदिष्टाः। एतावन्तो ह्यल्पबुद्धीनां व्यवहाराय, बुद्धिमतां च स्वालक्षणयातुमानयुक्तिकुशलानामनुक्तार्थज्ञानायेति॥ 20॥

There is no boundary in elaborative presentation of subject matter. Too elaborative and too brief presentation may not be helpful for less intelligentsia. Hence the present topic has been explained by the author neither too elaborately nor too briefly. Whatever is expounded here is more than sufficient for practicing medicine by less intelligent people. The highly intelligent people will consider the present explanation as an example and will include many more other drugs, which were not mentioned in the above list by means of inference and logical thinking.

#### Cakrapāṇi:

ननु कषायद्रव्याणि यावन्ति सन्ति तावन्ति वाऽभिधीयन्तां, दृष्टान्तार्थं द्वित्राणि वा; तत् किमर्थमयं नातिविस्तरो नातिसंक्षेप इत्यत्राह- नहीत्यादि। न हि विस्तरस्य प्रमाणमियत्तापरिच्छेदोऽस्ति, तेन विस्तरो नाभिधीयत इत्यर्थः। अतिसंक्षेपोऽपि द्वित्रलक्षणाभिधानरूपो नाल्पबुद्धीनामनुमानाकुशलानां सामर्थ्याय चिकित्साव्यवहारायोपकल्पते। एतावन्तो यथोक्ताः।- It is highly impossible for anybody to quote all the drugs existing in the universe, which are useful in different disease conditions. Mentioning of 2 or 3 drugs as an example is not at all useful for less intelligent to understand. The rationality in describing neither too elaborately nor too briefly is as under.

Whatever described here in the context of 50 *Mahākāṣāya* which are useful in 50 different disease conditions is adequate for understanding the subject matter properly and also doing practice by mediocre students. Similarly the subject matter discussed here can be taken into granted as an example and for guidance by the highly intelligent people to find out newer drugs by means of rational thinking and by inference.

अलं समर्थाः।- *Alaṃ* means having the ability.

व्यवहारायेति चिकित्साव्यवहाराय।- '*Vyavahārāya*' means for therapeutic purpose.

स्वलक्षणस्य भावः स्वालक्षण्यं, तेनानुमानं, तत्र कुशला अभिज्ञा इत्यर्थः। बुद्धिमन्तो हि, जीवकादयो हि स्निग्धशीतमधुरवृष्यादिगुणयुक्ताः सन्तो जीवनं कुर्वन्तीति भूयोदर्शनादवधार्य तद्गुणयुक्तेऽन्यत्रापि द्राक्षापयोविदार्यादौ तज्जातीयत्वेन जीवनानीत्यनुमिमते, यथा जीवकादीनामेकजीवनकार्यकर्तृत्वेन महाकषायत्वं, तद्वत् पाठासमङ्गाप्रभृतीनामप्यतीसारहरणामतीसारहरम-हाकषायत्वमित्यनुमानेन कृत्स्नमेव कषायं प्रतिपद्यन्ति इति भावः॥- '*Svalakṣaṇa*' means the features of the drugs. Due to the properties of *Snigdha*, *Śīta*, *Madhura*, *Vṛṣya* etc., a wise physician can



# 5

## CHAPTER



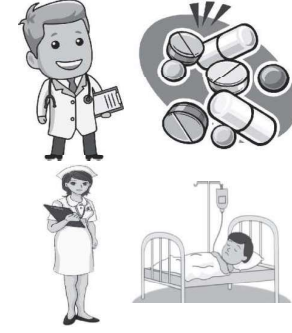
### Mātrāśitīya Adhyāya

#### मात्राशितियोऽध्यायः

Mātrāhāra 171	Benefits of Añjana 184
Mātrāhāra Lakṣaṇa 173	Prāyogika Dhūmapāna 184
Svābhāvika Laghu & Guru Guṇa Dravya 174	Snaihika Dhūmapāna 186
Benefits of Mātrāhāra 178	Vairecanika Dhūmapāna 186
Food substances to be avoided 179	Dhūmapāna Guṇa 187
Food substances to be taken 180	Dhūmapāna Kāla 188
Role of food in preservation of health and prevention of diseases 180	Features of Proper conduction of Dhūmapāna 189
Measures to be adopted for Maintenance of Health 181	Complications of Dhūmapāna and Their Management 189
Añjana 182	Ineligible Persons for Dhūmapāna 190
Suitable Time for Applying the Tikṣṇāñjana 183	Dhūmapāna Vidhi 191
	Suitable Posture of the Person During Dhūmapāna 192

# 9

## CHAPTER



### Khuḍḍāka Catuṣpāda Adhyāya

#### खुड्डाकचतुष्पादोऽध्यायः

Pādacatuṣṭaya 310
Health & Disease 311
Definition of Cikitsā 314
Best Qualities of the Physician (Vaidya) 314
Best Qualities of the Drug (Dravya) 315
Best Qualities of the Attendant (Paricāraka) 316
Best Qualities of the Patient (Rogī) 316
Importance of Physician 317
Prāṇābhisara Vaidya 320
Rāja Vaidya 321
4 Kinds of the Behavior of a Physician with the Patient 324
To Sum Up 324

means courage is one of the qualities of a patient. Fear itself is the cause for the disease as mentioned in the 25<sup>th</sup> chapter as *Viṣādo Rogavardhanānām* i.e. sorrowfulness is the best cause to increase the diseased state.

अथापि चेतिशब्देन क्वचिद्भिरुत्तमप्यस्मृतिरपि गुणो भवतीति दर्शयति; यथोन्मादे “सर्पेणोद्धतदंष्ट्रेण” इत्यादिना त्रासनमुक्तं चिकित्सायां, तत्र यद्यप्यधीरुः स्याद्भोगी तदा चिकित्सा न फलति; अस्मृतिस्तु ज्वरवेगागमनकालास्मरणेऽभिप्रेता, यदुक्तं— “ज्वरवेगं च कालं च चिन्तयन्नुच्यते तु यः। तस्येष्टैश्च विचित्रैश्च प्रयोगैर्नाशयेत् स्मृतिम्” (चि.अ.3) इति॥— ‘*Athāpi ca*’ denotes do at times fear and forgetfulness become the merits in treating certain diseases. For example in *Unmāda*, threatening the patient with a snake is a part of treatment. If the patient is not afraid of serpent, the treatment would not succeed. Similarly forgetfulness is the requisite quality in *Viṣamajvara*. If the patient remembers the time of onset, the temperature persists. In such conditions one has to adopt certain measures to weaken the memory by diverting his mind by means of lovely and amusing acts.

#### Importance of Physician [10-17]

कारणं षोडशगुणं सिद्धौ पादचतुष्टयम्।  
विज्ञाता शासिता योक्ता प्रधानं भिषगत्र तु॥ 10 ॥

In fact the above mentioned 16 qualities of the four limbs (*Pādacatuṣṭaya*) are the causative factors responsible for the success in treatment; however the physician occupies the most important position by virtue of his wisdom towards medicine (*Vijñātā*), administrative capacity (*Śāsita*) and by prescribing the medicine according to suitable dosage (*Yoktā*).

#### Cakrapāṇi:

एवं वैद्यादीनां चतुर्णामपि कारणत्वे सिद्धे वैद्यस्य प्राधान्यं

दर्शयति— कारणमित्यादि। विज्ञाता औषधस्य। शासिता परिचारकस्य— एवं कुर्वेवं मा कुर्विति। योक्ता आतुरस्य। एतेन वैद्यपराधीना भेषजादीनां प्रवृत्तिः, वैद्यस्तु स्वतन्त्रः, ततश्च वैद्यः प्रधानमिति वाक्यार्थः॥— Though all the four are responsible for the success of treatment, the physician has been given importance among all, as he is the chief cause.



*Vijñātā* means who is the knower of drugs. *Śāsita* means who can able to give instructions to the attendants such as to do like so and should not to do like so.

*Yoktā* means who is able to prescribe and prepare medicines for his patient. As the physician is independent and the rest of three are under his control, he is the chief among all.

पक्त्वौ हि कारणं पक्त्वुर्यथा पात्रेन्धनानलाः।  
विजेतुर्विजये भूमिश्चमूः प्रहरणानि च॥ 11 ॥  
आतुराद्यास्तथासिद्धौ पादाः कारणसंज्ञिताः।  
वैद्यस्यातश्चिकित्सायां प्रधानं कारणं भिषक्॥ 12 ॥

The author has tried to explain the importance of physician by quoting positive propositions (*Anvaya Drṣṭānta*), negative propositions (*Vyātireka Drṣṭānta*)

and positive and negative proposition (*Anvayavyātireka Drṣṭānta*) as under.

Positive Propositions (*Anvaya Drṣṭānta*):

- In the process of cooking the vessels (*Pātra*), the fuel (*Indhana*) and the fire (*Anala*) are the requisite supporting factors for the cook.
- For victory, the requisite supporting factors for the conqueror are the suitable land for war (*Bhūmi*), the army (*Camū*) and the weapons (*Praharaṇāni*)

Similarly in the success of treatment the physician requires the supporting factors such as the patient, attendant and the medicine.



#### Cakrapāṇi:

एतदेवाभ्यर्हितत्वाद्विज्ञानतद्वयेन दर्शयति— पक्तावित्यादि। पक्त्वौ पाके कर्तव्ये, पात्रस्थानीय आतुरः, परिचारक इन्धनरूपः, अनलो भेषजरूपः। कारणमिति उपकरणम्। भूमिः युद्धानुगुणो देशः। अत्रापि पूर्ववदेवातुरादिस्थानीयत्वं भूम्यादीनाम्॥— Here in this verse two examples are quoted to highlight the efficacy of physician for easy understanding by everybody.

In the first example of cooking; the vessel is compared with the patient, the fuel with the attendant and the fire with the drug. Similarly in the second example the suitable land for battle is compared with the patient, the army with the attendants and the weapons with the medicine.

मृदण्डचक्रसूत्राद्याः कुम्भकारादौ यथा।  
नावहन्ति गुणं वैद्यादौ पादत्रयं तथा॥ 13 ॥

Negative Proposition (*Vyātireka Drṣṭānta*):

Without the involvement of potter, all the other substances useful for the fabrication of pot such as clod of clay (*Mṛt*), the stick to rotate the wheel (*Danḍa*) and the wheel (*Cakra*) etc. are mere useless. Similarly the other three limbs (*Pādatrayam*) are of no use in the treatment.

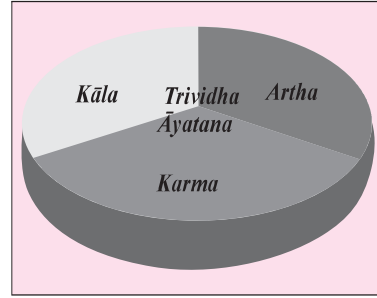





दनादीनां चात्युपसेवनमतिर्योगः, सर्वशोऽनुपसेवनमयोगः, स्नानादीनां शीतोष्णादीनां च स्पृश्यानामनानुपूर्व्योपसेवनं विषमस्थानाभिघाताशुचिभूतसंस्पर्शादयश्चेति मिथ्यायोगः॥३७॥

Excessive utilization (*Atiyoga*), non-utilization (*Ayoga*) and wrong utilization (*Midhyā-yoga*) of *Indriyārtha* (objects of senses), *Karma* (acts) and *Kāla* (time) are considered as the three types of causative factors for the manifestation of diseases (*Trividha Āyatana*).

The details of the excessive utilization,

non-utilization and wrong utilization of objects of senses are shown as follows.



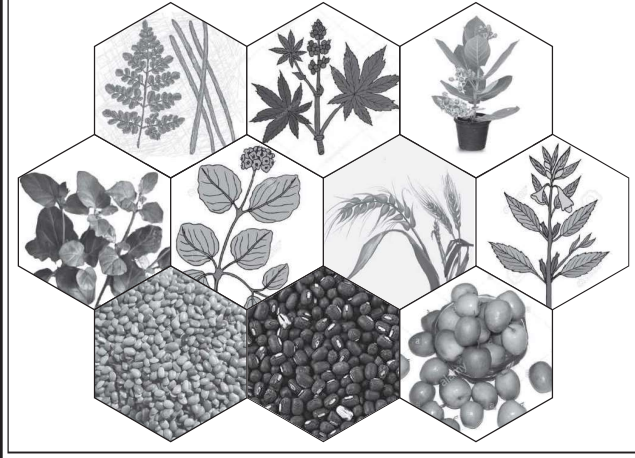
S.No.	Name of the sensory Organ	Atiyoga	Ayoga	Midhyā-yoga
1.	<i>Cakṣurindriya</i> 	<i>Ati Prabhāvata Drśyānām</i> (viewing bright light) Such other objects for longer period	<i>Sarvaso Adarśanam</i> (not at all looking at any objects)	Viewing the objects which are: <i>Atiśliṣṭa</i> (very nearer) <i>Ativip-rakṣṭa</i> (very far) <i>Raudra</i> (violent) <i>Bhairava</i> (horrible) <i>Dviṣṭa</i> (disliked) <i>Bībhatsa</i> (wicked) <i>Vikṛta</i> (ugly) <i>Vitrāsana adi</i> (terrifying etc.)
2.	<i>Śravaṇendriya</i> 	Roaring noise coming from <i>Sthanita</i> (thundering) <i>Paṭaḥa</i> (kettledrum) <i>Utkṛṣṭa Śabda</i> (loud cries) etc.	<i>Sarvaso Aśravaṇam</i> (not at all hearing any sounds)	Hearing the words or sounds which are <i>Iṣṭa Vināśa</i> (news related to the loss of liked or desired) <i>Upaghata</i> (news related to injury to the dear) <i>Prad-harṣaṇa</i> (harassing words) <i>Bhīṣaṇa ādi</i> (terrifying sounds etc.)
3.	<i>Ghrāṇendriya</i> 	<i>Ati-Tikṣṇa Gandha</i> (smelling excessively pungent substances) <i>Ugra Gandha</i> (smelling very strong substances) <i>Abhiṣyandi</i> (intoxicating odor)	<i>Sarvaso Aghrāṇam</i> (not at all smelling the substances)	Inhalation of smells such as: <i>Pūti</i> (foul smell), <i>Dviṣṭa</i> (unpleasant) <i>Amedhya</i> (filthy) <i>Klinna</i> (rotted) <i>Viṣa-pavana</i> (poisonous gas) <i>Kuṇapa Gandha ādi</i> (cadaver smell etc.)

### Svedopaga Daśemāni

शोभाञ्जनकैरण्डार्कवृक्षीरपुनर्नवायवतिलकुलत्थमाषबदराणीति दशेमानि स्वेदोपगानि भवन्ति

- Ca. Su. 4/13

*Śobhāñjana* (*Śigru*), *Eraṇḍa*, *Arka*, *Vṛścīra* (*Sveta-Punarnavā*), *Punarnavā* (red variety), *Yava*, *Tila*, *Kulattha*, *Māṣa* and *Badara* are the 10 drugs which constitute *Svedopaga Mahākāṣāya*.





## Chapter 23

### Samtarpanīya Adhyāya

#### सन्तर्पणीयोऽध्यायः

अथातः संतर्पणीयमध्यायं व्याख्यास्यामः॥1॥  
इति ह स्माह भगवानात्रेयः॥2॥

After *Laṅghana-Bṛṇhaṇīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Samtarpanīya Adhyāya*, as taught by Lord *Ātreya*.

#### Cakrapāṇi:

व्याख्यातषडुपक्रमाणामेव संतर्पणापतर्पणभेदेन द्विविधानां द्विविधविषये प्रवृत्तिं दर्शयितुं संतर्पणीयोऽभिधीयते॥- In the previous chapter the author has explained about *Ṣaḍūpakrama* and those six can also be incorporated into 2 types of therapies i.e. *Samtarpaṇa* and *Apatarpaṇa*. Keeping this in view the present chapter called '*Samtarpanīya Adhyāya*' has been described.

#### Samtarpaṇa Dravya [3-4]

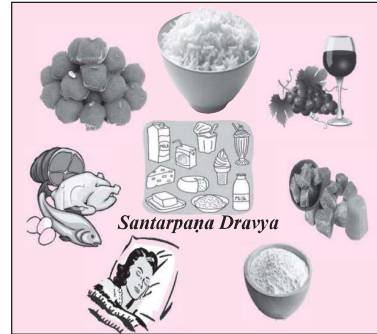
संतर्पयति यः स्निग्धैर्मधुरैर्गुरुपिच्छिलैः।  
नवान्नैर्नवमद्वैश्च मांसैश्चानूपवारिजैः॥3॥  
गोरसैर्गौडिकैश्चात्रैः पैष्टिकैश्चातिमात्रशः।  
चेष्टाद्वेषी दिवास्वप्नशय्यासनसुखे रतः॥4॥  
रोगास्तस्योपजायन्ते संतर्पणनिमित्तजाः।

The following are the substances and activities which causes *Samtarpaṇa* (satiation):

- Intake of unctuous (*Snigdha*), sweet (*Madhura*), heavy (*Guru*) and slimy (*Picchila*) substances.
- Intake of the food prepared with newly harvested grains (*Navanna*)

- Indulging in drinking freshly prepared alcoholic beverages (*Nava-Madya*)
- Consumption of the meat of marshy (*Anūpa*) and aquatic (*Vārija*) animals
- Excessive use of milk and milk products (*Gorasa*), jaggery and its preparations (*Gauḍikaśca Annai*), rice flour preparations (*Piṣṭāṇna*).
- Aversion towards physical activities (*Ceṣṭā-dveṣī*)
- Indulging in day sleep (*Divāsvapna*)
- Keeps lying or sitting comfortably over bed (*Śayyā-āsana-sukhe-rataḥ*)

\*With excessive use of the above food items and activities, people will get sick due to over nourishment.



#### Cakrapāṇi:

संतर्पयति संतर्पणमाचरति।- '*Samtarpayati*' means

हिताहितावयव इत्यादि। अत्रादौ 'इति' शब्दोऽध्याहार्यः, तेन इति हिताहितावयव आहारविकाराणां व्याख्यातो भवतीति पूर्वैर्नैव योजनीयम्॥- '*Hitāhita avayava*' means wholesome and unwholesome food substances. By the word '*Iti*' it is to be understood that the food substances described earlier. In this way the wholesome and unwholesome food substances are described.

#### Agrya Dravya [40-44]

अतो भूयः कर्मौषधानां च प्राधान्यतः  
सानुबन्धानि द्रव्याण्यनुव्याख्यास्यामः।

Now the author is going to enumerate the best drugs of choice for specific actions including animal products and other factors as follows.



1. अन्नं वृत्तिकराणां श्रेष्ठम्- Food is the best one for maintains the body.
2. उदकमाश्वासकराणां- Water is the best one for the revival.
3. (सुरा श्रमहराणां ),- Alcoholic beverages are the best one to relieve fatigue.
4. क्षीरं जीवनीयानां,- Milk is the best one among the invigorating substances.

5. मांसं बृंहणीयानां,- Mutton is the best one among nourishing substances.
6. रसस्तर्पणीयानां,- Mutton soup is the best one among refreshing substances.
7. लवणमन्नद्रव्यरुचिकराणाम्,- Salt is the best one to increase the deliciousness of the food substances.
8. अम्लं हृद्यानां,- Sour substances are the best for having pleasant taste.
9. कुक्कुटो बल्यानां,- Cock meat is the best one to increase strength.
10. नक्ररेतो वृष्याणां,- Semen of crocodile is the best aphrodisiac substance.
11. मधु श्लेष्मपित्तप्रशमनानां,- Honey is the best one among all the *Kapha* and *Pitta* alleviating substances.
12. सर्पिर्वातपित्तप्रशमनानां,- Ghee is the best one among all the *Vāta* and *Pitta* alleviating substances.
13. तैलं वातश्लेष्मप्रशमनानां,- Oil is the best one among all the *Vāta* and *Kapha* alleviating substances.
14. वमनं श्लेष्महराणां,- *Vamana* (emesis) is the best therapeutic procedure for the alleviation of *Kapha*.
15. विरेचनं पित्तहराणां,- *Virecana* (purgation) is the best therapeutic procedure for the alleviation of *Pitta*.
16. बस्तिर्वातहराणां,- *Vasti* (medicated enemata) is the best therapeutic procedure for the alleviation of *Vāta*.
17. स्वेदो मार्दवकराणां,- *Sveda* (fomentation) is the best therapeutic procedure for causing softness in the body.
18. व्यायामः स्थैर्यकराणां,- *Iṣṭyāyama* (physical



fermented curd) are unwholesome by nature; but they will become wholesome with reasonable effort. For example: The poison equivalent to the seed of a sesamum is useful in *Udara* (Ci. 13/178).


यत्तु तृणपांशुप्रभृतीनि नोपयुज्यन्ते, अतो न तानि भेषजानीत्युच्यते; तत्र, तेषामपि भेषजस्वेदाद्युपायत्वेन भेषजत्वात्।- The statement of that “the grass and dust are not the medicine” is wrong because they are also useful for *Svedakarma*, and hence they also considered as medicine. In such circumstances what do you say about other drugs? There is nothing to say; but one has to accept that all the substances in the universe as medicine.

#### Modus Operandi of Drugs [13]


न तु केवलं गुणप्रभावादेव द्रव्याणि कार्मुकाणि भवन्ति; द्रव्याणि हि द्रव्यप्रभावाद्गुणप्रभावादद्रव्यगुणप्रभावाच्च तस्मिंस्तस्मिन् काले तत्तदधिकरणमासाद्य तां तां च युक्तिमर्थं च तं तमभिप्रेत्य यत् कुर्वन्ति, तत् कर्म; येन कुर्वन्ति, तद्विर्यं; यत्र कुर्वन्ति, तदधिकरणं; यदा कुर्वन्ति, स कालः; यथा कुर्वन्ति, स उपायः; यत् साधयन्ति, तत् फलम्॥13॥

It is not that the substances act only on the basis of their qualities. To be frankly speaking, they work on the basis of their own nature or qualities or both at appropriate time, in a given place, in appropriate circumstances and situations. The effect so produced is considered as their action (*Karma*); the factor responsible for the manifestation of the effect is known as *Vīrya*; where they act is the *Adhikaraṇa* (location); when they act is the time (*Kāla*); how they act is


the *Upāya* (method of conduction); what they accomplish is the achievement or therapeutic effect (*Phala*).




**Śirovirecana Dravya eliminates Doṣās from the head is Karma**  
यत् कुर्वन्ति, तत् कर्म




**Factors responsible for the effect is Vīrya**  
येन कुर्वन्ति, तद्विर्यं




**The place where the drug acts is Adhikaraṇa**  
यत्र कुर्वन्ति, तदधिकरणं



**Ideal time for Śirovirecana is Vāsanta Rtu**  
यदा कुर्वन्ति, स कालः



**To perform according to procedure is Upāya**  
यथा कुर्वन्ति, स उपायः



**Achieving the result i.e. relief from headache is Phala**  
यत् साधयन्ति, तत्फलम्

**Modus Operandi of Śirovirecana Dravya**

#### Cakrapāṇi:

पार्थिवादिद्रव्याणां गुरुखादिगुणयोगाद्भेषजत्वमुक्तं, तेन गुणप्रभावादेव भेषजं स्यादिति शङ्कां निरस्यन्नाह- न तु केवलमित्यादि।- The substances that hold the dominancy of *Prthvī Mahābhūta* and the

in the wet stage is known as *Anurasa*.

यथा- पिप्पल्या आद्राया मधुरो रसो व्यक्तः, शुष्कायास्तु पिप्पल्याः कटुकः; तेन कटुक एव रसः पिप्पल्याः, मधुरस्त्वनुरसः; यस्तु द्राक्षादीनामाद्रावस्थायां शुष्कावस्थायां च मधुर एव, तत्र विप्रतिपत्तिरपि नास्ति, तेन तत्र मधुर एव रसः; नित्याद्रप्रयोज्यानां तु काञ्जिकतक्रादीनामादौ व्यक्तो य उपलभ्यते रसः, अनु चोपलभ्यते यः सोऽनुरसो युक्तस्तत्कत्वादिः;

#### For example:

- *Pippalī* is possessing *Madhura Rasa* during its wet stage and *Kaṭu Rasa* in its dry state. Thus *Kaṭu Rasa* can be considered as *Rasa* and *Madhura Rasa* as *Anurasa*.
- *Drākṣā* and other substances possessing *Madhura Rasa* only in both wet and dry states; and hence there is no contradiction about the taste of *Drākṣā* etc. The *Rasa* is *Madhura* only.
- *Kāñji* and *Takra* are the substances that should always be used in the wet form. In those substances whatever taste is being perceived initially is known as *Rasa* i.e. *Amla Rasa* and taste perceived afterwards is known as *Anurasa* i.e. *Tikta Rasa*.

तथा, आद्रावस्थायां शुष्कावस्थाविपरीतो यः पिप्पल्या इव मधुरः, सोऽनुरस इति। किन्त्वाद्राऽपि पिप्पली मधुररसैवेति पश्यामः, यतो वक्ष्यति- “श्लेष्मला मधुरा चाद्रा गुर्वी स्निग्धा च पिप्पली” (सू. अ. 27) इति; मधुरस्य तत्रानुरसत्वे गुरुत्वश्च लेष्मकर्तृत्वान्यनुपपन्नानि; तेन, आद्रा पिप्पली व्यक्तमधुररसैव, शुष्का तुमधुरानुरसैति युक्तम्॥ -

- As mentioned earlier in contrast to the dry state of *Pippalī* is sweet in taste, when it is in wet condition. It is said that the fresh *Pippalī* aggravates *Kapha*, *Madhura* in taste, *Guru* (heaviness) and *Snigdha* (unctuous) – *Sūtrasthāna* 27/297. If *Madhura Rasa* is being accepted as *Anurasa* of *Pippalī*, the properties of

*Śleṣmalā*, *Guru* and *Snigdha* cannot be explained. Thus it can be understood that *Pippalī* is possessing *Madhura Rasa* as the main taste when it is in the wet state and *Anurasa* when it is in the dry state.

#### Parādi Guṇa [29-30]

परापरत्वे युक्तिश्च संख्या संयोग एव च।  
विभागश्च पृथक्त्वं च परिमाणमथापि च॥29॥  
संस्कारोऽभ्यास इत्येते गुणा ज्ञेयाः परादयः।

सिद्ध्युपायाश्चिकित्साया

लक्षणैस्तान् प्रचक्ष्महे॥30॥

The following ten are called *Parādi Guṇa*. Since these are useful in achieving success in treatment, the characteristics of these ten will also be described.

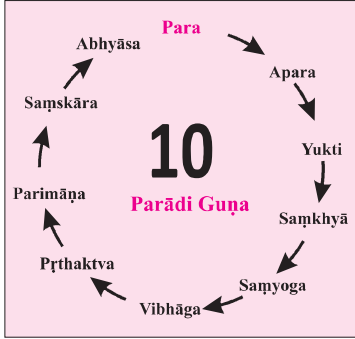
1. *Para* (superiority).
2. *Apara* (inferiority).
3. *Yukti* (proper application).
4. *Sanṅkhyā* (number for enumeration).
5. *Samyoga* (conjunction or combination of two or more drugs).
6. *Vibhāga* (disjunction or division).
7. *Prthaktva* (separation).
8. *Parimāṇa* (measurement).
9. *Samśkāra* (processing or transformation).
10. *Abhyāsa* (regular practice).

#### Cakrapāṇi:

संप्रति पूर्वोक्तगुर्वादिगुणतिरिक्तान् परत्वापरत्वादीन् दशगुणान् रसधर्मत्वेनोपदेष्टव्यानाह- परेत्यादि।- Apart from the *Gurvādi Guṇās* which were explained earlier, the author is now going to explain 10 more attributes such as *Para*, *Apara* etc. based on the *Rasa* by starting the verse with the word

‘Para’.

तच्च परत्वं प्रधानत्वम्, अपरत्वम् अप्रधानत्वम्।- ‘Paratva’ means superiority and ‘Aparatva’ means inferiority.



### Para, Aparā & Yukti Lakṣaṇa [31]

देशकालवयोमानपाकवीर्यरसादिषु ।

S. No.	Various Parameters	Paratva (superiority / par excellence)	Aparatva (inferiority / non-excellence)
1.	Deśa (habitat)	Maru Deśa (arid land)	Ānūpa Deśa (marshy land)
2.	Kāla (time / season)	Viśarga Kāla (nourishing period)	Ādāna Kāla (debilitating period)
3.	Vāya (age)	Tarūṇa Vāya (young age)	Aparā (childhood and old age)
4.	Māna (measurement)	Proper measurements of body parts mentioned in Śātrasthāna (7/15)	Improper or disproportionate measurements of body parts.
5.	Vipāka (taste after digestion)	Yogya (suitable to the person) Madhura Vipāka	Ayauṅika (unsuitable to the person) – Amla, Kaṭu Vipāka
6.	Vīrya (potency)	Yogya (suitable to the person) Śīta Vīrya	Ayauṅika (unsuitable to the person) – Uṣṇa Vīrya
7.	Rasa (taste)	Yogya (suitable to the person) Madhura Rasa	Ayauṅika (unsuitable to the person) – Kaṭu Rasa

आदिग्रहणात् प्रकृतिबलादीनां ग्रहणम्।- The word ‘Ādi’ refers to be considered Prakṛti (body constitution), Bala (body strength) etc. also.

परापरत्वे, युक्तिश्च योजना या तु युज्यते॥3 1॥

- Paratva (superiority / par excellence) and Aparatva (inferiority / non-excellence) are in relation to Deśa (habitat), Kāla (season / time), Vāya (age), Māna (measure), Vipāka (transformation of the taste of the drug after digestion), Vīrya (potency), Rasa (taste) etc.

- Yukti is the rational and appropriate planning for therapeutic application.

### Cakrapāṇi:

तद्विवरणं- देशकालेत्यादि।- Para and Aparā are related to Deśa (habitat), Kāla (time), Vāya (age) etc.

तत्र देशो मरुः परः, अनुपोऽपरः; कालो विषर्गः परः, आदानमपरः; वयस्तरुणं परम्, अपरमितरत्; मानं च शरीरस्य यथा वक्ष्यमाणं शरीरे परं, ततोऽन्यदपरं; पाकवीर्यरसास्तु ये यस्य योगिनस्ते तं प्रति पराः, अयौगिकास्त्वपराः।

किंवा, परत्वापरत्वे वैशेषिकोक्ते ज्ञेये; तत्र देशापेक्षया सन्निकृष्टदेशसंबन्धिनमपेक्ष्य विदूरदेशसंबन्धिन परत्वं, सन्निकृष्टदेशसंबन्धिन चापरत्वं भवति; एवं सन्निकृष्टविप्रकृष्टकालापेक्षया च स्थविरे परत्वं, यूनि चापरत्वं भवति। वयःप्रभृतिषु परत्वापरत्वं यथासंभवं कालदेशकृतमेवेहोपयोगादुपचरितमप्यभिहितं, यतो न गुणे मानादौ गुणान्तरसंभवः।- If the terms of Para and Aparā are taken according to Vaiśeṣika system of philosophy, regarding Deśa Paratva it is known that comparatively far off would be regarded as Para and the nearer would be Aparā. Based on the same analogy of relative distance and proximity, the distance of old age should be Para and young age should be Aparā. In fact Vāya etc. are included in Kāla and Deśa, because age is measurement of time, while Māna being an attribute and cannot have another attribute.

युक्तिश्चेत्यादौ योजना दोषाद्यपेक्षया भेषजस्य समीचीनकल्पना, अत एवोक्तं- या तु युज्यते; या कल्पना यौगिकी भवति सा तुयुक्तिरुच्यते, अयौगिकी तु कल्पनाऽपि सती युक्तिर्नोच्यते पुत्रोऽप्यपुत्रवत्। युक्तिश्चेयं संयोगपरिमाणसंस्काराद्यन्तर्गताऽप्यत्युपयुक्तत्वात् पृथगुच्यते।- The ‘Yukti’ is that which implies the selection of appropriate therapy based on the nature of Doṣās vitiated. In other words Yukti is that which is rationally or appropriately planned and which should be useful. However in spite of being rationally or appropriately planned, but if useless, it cannot be considered as Yukti; similar to the imaginary son who is not born is no son at all. Although this rational appropriate scheme is included in the form of Saṃyoga, Parimāṇa, Saṃskāra, it is most important to mention it separately.

### Saṃkhyā & Saṃyoga Lakṣaṇa [32]

संख्यां स्याद्गणितं, योगः सह संयोग उच्यते।  
द्रव्याणां द्वन्द्वसर्वैककर्मजोऽनित्य एव च॥3 2॥

- Saṃkhyā means number or calculation in the form of one, two, three etc.
- Saṃyoga (conjunction) is the special cause of conventional expressions of contact between two objects. The combination of two things, many things and one thing with another is called Saṃyoga and which is non-eternal.



### Cakrapāṇi:

संख्यां लक्षयति- संख्येत्यादि।- By starting the verse with ‘Saṃkhyā’ the author has presented



the characteristics of *Saṅkhyā*, *Samyoga* etc.

गणितमिहैकद्वित्र्यादि।- Here the term 'Gaṇita' refers to the count of the numbers one, two, three etc.

संयोगमाह- योग इत्यादि।- By the term 'Yoga' it denotes the characteristics of *Samyoga*.

सहेति मिलितानां द्रव्याणां योगः प्राप्तिरित्यर्थः, सहेत्यनेनेहाकिंचित्करं परस्परसंयोगं निराकरोति।- 'Samyoga' means the special cause of conventional expressions of combination between two entities. Here the term 'Saha' signifies the rejection of the union of two objects.

तद्धेदमाह- द्वन्द्वेत्यादि। तत्र द्वन्द्वकर्मजो यथा- युध्यमानयोर्मेषयोः, सर्वकर्मजो यथा- भाण्डे प्रक्षिप्यमाणानां माषाणां बहुलमाषक्रियायोगजः, एककर्मजो यथा- वृक्षवायसयोः। अनित्य इति संयोगस्य कर्मजत्वेनानित्यत्वं दर्शयति।- 'Samyoga' is of 3 types.

- *Dvandva-karmaja*: If the activity is found both in the conjunct objects, it is known as *Dvandva-karmaja Samyoga*. For example: Fighting between 2 sheep.
- *Sarva-karmaja*: Combining many a number of things is known as *Sarva-karmaja Samyoga*. For example: Addition of one grain of *Māṣa* (blackgram) in a vessel containing many such grains.
- *Eka-karmaja*: Combination of one movable thing with the stable object is known as *Eka-karmaja Samyoga*. For example: Sitting of a crow on a tree.

### Vibhāga & Prthaktva Lakṣaṇa [33]

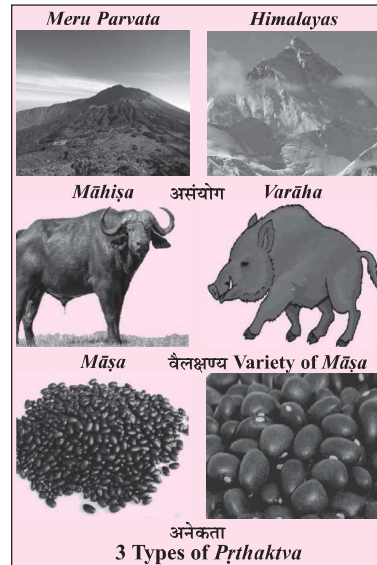
विभागस्तु विभक्तिः स्याद्वियोगो भागशो ग्रहः।

पृथक्त्वं स्यादसंयोगो वैलक्षण्यमनेकता॥3 3 ॥

- *Vibhāga* (disjunction) is the attribute which destroys the conjunction. The

division of particles or division of combined objects is called as *Vibhāga*. Absence of combining factor is also called as *Vibhāga*.

- *Prthaktva* is the special cause of conventional expressions such this is distinct from that. Separation or segregation of the things basing on their distinct qualities is called *Prthaktva*.



### Cakrapāṇi:

विभागमाह- विभागस्त्वित्यादि।- By starting the verse with 'Vibhāgastu' the author has presented the characteristics of *Vibhāga*.

विभक्तिः विभजनम्। विभक्तिमेव विवृणोति- वियोग इति; संयोगस्य विगमो वियोगः।- 'Vibhāga' means

birds becomes useless.

### Body Parts of Animals [334-335]

शरीरावयवाः सक्थिशिरःस्कन्धादयस्तथा।

सक्थिमांसाद्गुरुःस्कन्धस्ततःक्रोडस्ततःशिरः॥3 3 4॥

वृषणौ चर्म मेढं च श्रोणी वृक्कौ यकृद्गुदम्।

मांसाद्गुरुतरं विद्याद्यथास्वं मध्यमस्थि च॥3 3 5॥

- The edible body parts in the animals and birds are thighs (*Sakthi*), head (*Śira*), shoulder (*Skandha*) etc.
- In general the flesh of the shoulder is heavier than thighs. The flesh of the flanks (*Kroḍa*) is heavier than the shoulders and the flesh of the head is much heavier when compared with the flesh of flanks.
- In comparison with the flesh of above body parts, the flesh of testicles (*Vṛṣaṇa*), skin (skin), penis (*Medhra*), pelvis (*Śroṇī*), kidneys (*Vṛkka*), liver (*Yakṛt*), rectum (*Guda*), muscles of middle part of the body (*Madhyama māṃsa*) and bones (*Asthi*) are heavier than one another in their successive order.

### Cakrapāṇi:

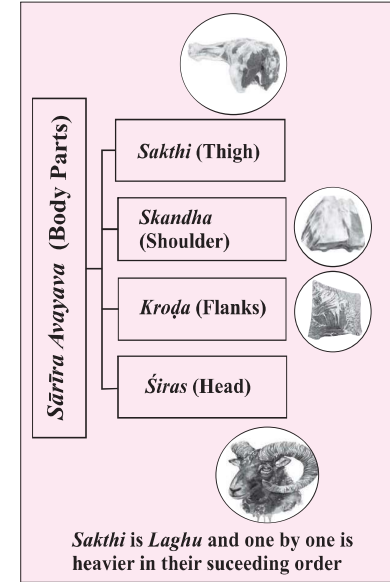
मांसाद्गुरुतरं विद्यादिति गुरुत्वेन प्रतिपादितसक्थ्यादिमांसाद्गुरुणादि गुरुतरं विद्यादिति।- The heaviness of meat should be known on the basis of the parts of the body. The flesh of the body parts like testes (*Vṛṣaṇa*) is heavier than thighs (*Sakthi*).

यथास्वमिति एकशरीरसक्थ्यादीनामेवैतद्गौरवादि, नत्वन्यशरीरापेक्षया।- 'Yathāsvam' means for the assessment of heaviness and lightness one has to compare the flesh of the same animal with the flesh of its own body parts but not with the

other animal.

मध्यमिति अन्तराधिः।- 'Madhyam' means *Antarādhi* i.e. middle part of the body (trunk).

अस्थि इति अस्थिस्थितं मांसम्।- 'Asthi' means the flesh attached to the bones.



अन्ये तु मध्यमिति अस्थिमध्यगतं मज्जानं ब्रुवते; तत्रातिसुन्दरं, तस्योत्तरोत्तराधुतौ रवकथनेनैव लब्धत्वात्।- Some other scholars opined that *Madhya* as *Asthi Madhya* i.e. *Majjā*. But it is not correct, as the heaviness of tissues is said that they are progressively heavier.

### Svabhāva [336]

स्वभावाल्लघवो मुद्रास्तथा लावकपिञ्जलाः।  
स्वभावाद्गुरुवो माषा वराहमहिषास्तथा॥3 3 6॥



## Chapter 29

### Daśa Prāṇāyatanaīya Adhyāya

#### दशप्राणायतनीयोऽध्यायः

अथातो दशप्राणायतनीयमध्यायं व्याख्यास्यामः ॥1॥  
इति ह स्माह भगवानात्रेयः ॥2॥

After *Vividhāśitapūīya Adhyāya*, *Ācārya Agniveśa* has propounded the chapter entitled *Daśa Prāṇāyatanaīya Adhyāya*, as taught by Lord *Ātreya*.

#### Cakrapāṇi:

संप्रत्यध्यायद्वयेऽवशिष्टे वक्तव्ये पूर्वाध्याये 'प्राणायतनसमुत्थः' इति प्राणायतनशब्दकीर्तनादश-प्राणायतनीय उच्यते; किंवा, अयं दशप्राणायतनीयः सूत्रस्थानोपसंग्रहः, शेषाध्यायस्तु सर्वतन्त्रसंग्रह इति पश्चादुच्यते।- Now the author is going to explain the remaining subject matter in the two chapters. In the previous chapter the diseases inflicting 'Prāṇāyatana' have been discussed. Thus in continuation, the description of *Prāṇāyatana* is detailed in the present chapter. In fact this chapter is the summary of the section *Sūtrasthāna* and the next chapter is the gist of entire compendium and hence it is described later.

इयमप्यर्थपरा संज्ञा, न शब्दानुकारिणी।- The title of the chapter '*Prāṇāyatana*' should not be taken on the basis of the meaning and it should be understood as on the basis of contents.

आयतनानीव आयतनानि, तदुपघाते प्राणोपघातात्, तन्नाशे च प्राणनाशदित्यर्थः।- '*Āyatanaāni*' means the residing place. If any injury happens at these places leads to various diseases and the destruction of these places results in death.

न प्राणस्य जीविताख्यस्य शरीरेन्द्रियसत्त्वात्मसंयोगरूपस्य

शङ्खादय एव परमाशयाः, तस्य कृत्स्नशरीराद्याश्रयत्वात्।- Only '*Śankha*' etc. are the not the seats of life, as life is the combination of the body, sense organs, mind and the soul and it pervades the whole body.

#### Daśa Prāṇāyatana (The Ten Seats of Life) [3]

दशैवायतनान्याहुः प्राणा येषु प्रतिष्ठिताः।  
शङ्खौ मर्मत्रयं कण्ठो रक्तं शुक्रौजसी गुदम् ॥3॥

Following are the ten seats of life where life exists.

- *Śankhau* (temples) - 2
- *Marmatrayaṇi* (vital organs) - 3
- *Kanṭha* (throat) - 1
- *Rakta* (blood) - 1
- *Śukra* (semen) - 1
- *Ojas* (essence of tissues) - 1
- *Guḍa* (rectum) - 1



## Index

10 Types of Niragni Sveda 473  
13 Types of Agni Sveda 463  
18 Types of Kṣaya (Diminution) Lakṣaṇa 534  
20 Types of Nānātmaja Kaphaja Vikāra 607  
24 Types of Sneha Vicāraṇa 424  
3 Types of Causative Factors for Diseases (Trividha Hetu) 58  
4 Kinds of the Behaviour of a Physician with the Patient 324  
40 Types of Nānātmaja Pitta Vikāra 604  
50 Mahākāṣāya 146  
6 Types of Cūrṇa and Lepa 125  
600 Virecana Yoga 141  
62 Types of Combination of Doṣās 523  
63 Types of Rasa Bheda 738  
64 Types of Vicāraṇa 425  
80 Types of Nānātmaja Vāta Vikāra 599

### A

Abhyaṅga Guṇa 201  
Abnormal Functions of Vāta within the Body 402  
Abnormal Functions of Vāyu Outside the Body 404  
Actions of Certain Foods & Drinks 803  
Actions of Different Types of Vipāka 774  
Activities to be avoided 295  
Ādhakī Guṇa 817  
Adhāraṇīya Vega 239  
Adhimāṃsa & Arbuda 566  
Ādhyātma Dravya-Guṇa Saṅgraha 287  
Advantage of Āyurveda 34  
Advantage of Proper Use of Medicine 98  
Advantage of Salt in Oleation 447  
Advantages of Gaṇḍūṣa 199  
Advantages of Hrasva Sneha Mātrā 429  
Advantages of Madhyama Sneha Mātrā 428  
Advantages of Powder Massage 203  
Advantages of Purificatory Therapies 495  
Advantages of Śodhana Therapy 502  
Advantages of Sveda 451  
Advantages of Sveda after Snehakarma 451  
Advantages of Uttama Sneha Mātrā 428  
Āgantuja Śopha Nidāna 553  
Āgantuja Śopha Samprāpti & Cikitsā 554  
Āgneya Dravya Lakṣaṇa 734  
Agni 922  
Agniveśa's Query about Wholesome and Unwholesome Diet 940  
Agrya Dravya 695  
Āhārayoni Varga (Adjuvants of Foods) 904  
Ahitāyu Lakṣaṇa (Characteristics of Harmful Life) 986  
Aindra Jala 872  
Ajā Māṃsa Guṇa 828  
Ajā Mūtra Lakṣaṇa 91  
Ākāśīya Dravya Lakṣaṇa 734  
Āksikī 866  
Āksikī Phala 856  
Ālābū - Chirbhata 842  
Ālajī 541  
Āmalakī 853  
Āmātisāra Nāśaka Yavāgū 116

Amla Kāñjika 867  
Amla Rasa Guṇa & Karma 760  
Amlavetasa 854  
Amlikā 854  
Amlikā Kanda 845  
Āmra 850  
Āmrātaka 848  
Āmrātaka, Dantaśaṭha etc. 856  
Ānāha 566  
Anala Viruddha 792  
Aṅga mārda - prāśamaṇa Mahākāṣāya (Group of Body Pain Relievers) 160  
Animals & Birds belongs to Praśah Group 818  
Añjana 182  
Ankoṭa 856  
Another Type of Classification of Dravya 82  
Anumāna 359  
Anupāna 914  
Anupāna for Different Types of Oleating Substances 423  
Anuvāsanavasti Dravya 110  
Anuvāsanopaga Mahākāṣāya (Group of Adjuvants for Oil Enemata) 156  
Apathya Tyāga Vidhi 1020  
Approaching to Indra 23  
Apramāṇa Āyu Lakṣaṇa (Characteristics of Indeterminate Span of Life) 987  
Āpta Lakṣaṇa 357  
Āpya Dravya Lakṣaṇa 733  
Āragvadhādi Lepa 129  
Ariṣṭa 865  
Arrangements for Bedding 484  
Arrangements for other Equipment 484  
Arśoghna Mahākāṣāya (Group of

Variations in Sattva 481	Vatsādanī etc. 841	Vṛkṣāmla 854
Variations in Vaya 481	Vayasthāpana Mahākāṣāya (Group of Anti-aging Drugs) 161	Vṛṣya Yavāgū 118
Varieties of Śūka Dhānya 808	Vāyavya Dravya Lakṣaṇa 734	Vyāyāma Guṇa 253
Vārnya Mahākāṣāya (Group of Complexion Promoting Drugs) 152	Vedanāsthāpana Mahākāṣāya (Group of Analgesic Drugs) 161	Vyāyāma Lakṣaṇa 254
Varṣa Rtu Jala Lakṣaṇa 872	Vibhāga & Prthaktva Lakṣaṇa 750	Vyoṣādi Saktu 652
Varṣa Rtu Lakṣaṇa & Carya 228	Vibhūtākā 853	<b>W</b>
Vārtāka 856	Vidārikanda 845	Wholesome Diet for Obese Persons 620
Vāryovida's explanation to the query of Marīci 406	Vidhi Viruddha 793	Wholesome Regimen for Obese Persons 620
Vāryovida's Opinion Regarding the Normal and Abnormal Functions of Vāta 399	Vidrādhi 542	Why Briefly Described 917
Vasanta Rtu Jala Lakṣaṇa 873	Views against Accidental Creation of Universe 355	Writing of Own Texts by Agniveśa and Others 30
Vasanta Rtu Lakṣaṇa & Carya 225	Vilepī 893	<b>Y</b>
Vāta Duṣṭa Rakta Lakṣaṇa 665	Vimardaka 902	Yāpya Vyādhi Lakṣaṇa 337
Vāta Lakṣaṇa & Their Management 69	Vinatā 541	Yāsa Śarkarā 888
Vātādi Anulomana Saṃtarpaṇa Mantha 656	Virecana after Snehapāna 442	Yava Surā 867
Vātāja Hṛdroga 520	Virecana Dravya 109	Yavāgū useful for Śarīra Rūkṣatā 117
Vātāja Mada Lakṣaṇa 668	Virecana Karma 493	Yavāgū useful for Śarīra Snigdhatva 117
Vātāja Mūrchhā Lakṣaṇa 669	Virecanopaga Mahākāṣāya (Group of Adjuvants for Purgative) 156	Yavāgū useful for Śukravaha Srotāja Śūla 118
Vātāja Śīroroga 517	Viruddha Vīrya Dravya - Examples 770	Yavāgū useful in Ghṛta-vyāpath 117
Vātāja Śoṭha Lakṣaṇa 559	Vīrya Bheda & Lakṣaṇa 778	Yavāgū useful in Kantharoga 118
Vātāja Śoṭha Nidāna, Saṃprāpti, Lakṣaṇa 556	Vīrya Viruddha 792	Yavāgū useful in Kāsa, Hikkā and Śvāsa 117
Vātāja Vidradhi Lakṣaṇa 543	Viśaghna Lepa 134	Yavāgū useful in Kṛśatva 116
Vātāma, Abhiśuka etc. 855	Viśaghna Mahākāṣāya (Group of Antitoxic Drugs) 154	Yavāgū useful in Medoroga 116
Vātānulomanī Yavāgū 117	Viśamajvaraghna Yavāgū 118	Yavāgū useful in Pakvāśayagata Śūla 117
Vātarakta-hara Lepa I 131	Viśa-Nāśaka Yavāgū 116	Yavāgū useful in Taila-vyāpath 117
Vātarakta-hara Lepa II 132	Viśarga-kāla & Ādāna-kāla Lakṣaṇa 214	Yavakṣāra 909
Vātarakta-hara Lepa III 132	Viśarpa 563	Yavānī, Arjaka etc. 861
Vātavyādhi-hara Lepa I 131	Viśeṣa Lakṣaṇa 543	Yava-Veṇuyava 811
Vātavyādhi-hara Lepa II 131	Viśvabheṣaja 859, 907	Yukti in favour of Rebirth 369
Vātavyādhi-hara Lepa III 131	Vṛddhi 566	

\*\*\*

## The Complete Textbook for Everyone



‘यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्त्वचित्।’

“Whatever the knowledge that is found elsewhere is also available in this treatise, but whatever is not found here cannot be found anywhere else.”

-Ca. Si 12/54